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THE STORY OF

ENGLISH SPEECH

A Sketch of the Origin and Development of the English Language with Tables showing some of the more important Grammatical Forms of the Three Great Periods and Specimens of the Literature from Caedmon to Shakespeare, by

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PREFACE

THIS book is an attempt to put into a small volume the material wanted for my Freshman English work in the History of the Language. What has been done in this field so well by Lounsbury, Emerson, Bradley, Sweet and others, is appreciated, and there is no thought, particularly, of improving upon their work. What I wanted was something like their books, but briefer, combined with an outline of the more important forms of the West Saxon and the Middle English grammar, and a number of short selections which should show the development of the language, like Corson's handbook, but much less extended. I have tried also, to emphasize as well as I could, the close relation between language development, literary conditions, and social and political movements. This is, to me, far the most interesting phase of the subject, and the one that is most likely to awaken a vital interest in the student and correlate the work in language with other studies.

To acknowledge my indebtedness to other writers would be simply to name, in addition to those already referred to, every thing on the general subject upon which I have been able to lay hands. To Professor Ansley, of the State University of Iowa, Professor Robinson, of Harvard University, and Dr. Craigie, of the "New English Dictionary," Oxford, I am indebted for kindly reading and criticising the manuscript at different stages of its growth. Probably, in spite of the care that has been taken, many mistakes will appear; and if any, outside of my classes, read the book I shall be very grateful for their criticisms.

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Part I

THE STORY

THE STORY OF ENGLISH SPEECH

CHAPTER I

English Among the World's Languages.

LANGUAGE is the expression of life, whether for the individual, the nation or the race; and the constant aim of this study of the subject will be to show this living relation of language to the life of nations and of peoples. It is, indeed, implied in the somewhat poetical terms and phrases used by philologists to describe the interrelations of the various forms of speech; so that they speak of "families" of languages, "sister" tongues and dialects, the "mother" tongue and so on, making quite the impression of a family party. Languages are said to grow, to develop, to decay, to die; to have certain tendencies and characteristics; to show signs of a spirit of one sort or another; the life idea thus pervading the usual treatment of the subject.

The special purpose of this introductory chapter is to show the relation of the English language to the other families, branches and divisions, limiting our study to those which have had some vital and significant relation to its origin and growth. In the Lecture on "Christianity

and Letters," in Newman's volume, "The Idea of a University," is an eloquent and suggestive passage in which he shows how that which we call civilization is really the life developed and handed on to later generations by the nations which surround the Mediterranean Sea. Here are his words: "Looking then, at the countries which surround the Mediterranean Sea, as a whole, I see them to be, from time immemorial, the seat of an association of intellect and mind, such as to deserve to be called the 'Intellect and mind of the Human Kind.' Starting as it does and advancing from certain centers, till their respective influences intersect and conflict and then at length intermingle and combine, a common thought has been generated and a common civilization defined and established. Egypt is one such starting point, Syria another, Greece a third, Italy a fourth and North Africa a fifth,—afterwards France and Spain." On this view of the origin of our civilization Newman bases his argument for the supreme importance of the classical literatures of Greece and Rome in any scheme of cultural education; and from this view we shall start in our approach to the study of the Story of English Speech. It is the group of languages which had their historic home on the shores of the great inland sea of Europe, Asia and Africa, that have had the most to do with the making and shaping of English, and to this group of languages we will first turn our attention. Two of the families of this group take their names from the book of Genesis. In the Tenth Chapter of that Book we read of the three sons of Noah: Shem, Ham and Japheth, as the ancestors of three great divisions of the human race, which accordingly have received from them the names Semitic, Hamitic and Japhetic; and these names were at one time accepted by Philol-

ogists as convenient terms under which to group the various forms of speech, very much as the Linnaean classification of plants was used by the earlier Botanists. As the study of language progressed, however, it was found that this classification would not satisfy the demands of all the facts. In a general way the languages of Africa had been grouped under the term Hamitic, those of Asia under the term Semitic, and those of Europe under the term Japhetic, a classification which served well enough until it was made clear that many of the languages of Africa were of an entirely different structure from the Egyptian, and that some of the languages of Asia were much more closely related to those of Europe than to the other Asiatic tongues with which they had been associated. So the name "Japhetic" has been abandoned and the other two greatly restricted in their use.

The Hamitic family of languages is of comparatively slight importance for direct influence upon English, but as represented by the speech of the Egyptians it cannot be overlooked entirely. Coptic, formerly spoken by the peasantry of the country, has had no important historical contact with English; but, as in recent years these people have been under the government of England, and as successful evangelistic and educational work has been carried on among them by English and American missionaries, there has been more or less study of Coptic by English scholars. Already a very few words derived from Coptic might be found in English dictionaries, but this is likely to be the limit of the influence of this language upon English. Ancient Egyptian exists in inscriptions on monuments and tombs and on the walls of ruined temples, and in the "papyri" or writings on papyrus, the most ancient known form of paper, from which the word is derived,

many of which have been found in the mummy cases or the wrappings of the embalmed bodies of the ancient Egyptians. There is one important literary monument of this language in existence, known as "The Book of the Dead," extracts from which, in translation in some of the collections of specimens of the literature of the world, may be found in most large libraries. Ancient Egyptian can not have much direct influence upon English, as it is known only to a limited number of advanced students; but as the speech of a mighty civilization which antedated and strongly moved the life and literature of the Hebrews, the Greeks and the Romans, it has through them made a deep impression on modern life. Especially through the Old Testament Scriptures, religious and moral ideas, with the words which express them, have through the process of translation and retranslation made their way into English.

The group of languages called Semitic is made up of those spoken by the peoples living in those Asiatic countries bordering on the Mediterranean, and in the great central plain watered by the rivers Tigris and Euphrates. The Assyrians, Chaldeans, Phenicians, Hebrews and Arabs are among the most important of these; and those among them who have most strongly influenced English are the Hebrews and the Arabs. Hebrew is the language of the Old Testament Scriptures, and has thus played a large part in the thought and language of all those people who, like our own, regard the Old Testament as a part of their Bible or sacred book. Indirectly, through the New Testament Greek and through the general influence of Hebrew thought in matters of Art, philosophy, politics, and especially religion and morals, Hebrew has made itself felt in manifold ways upon modern thought and so

upon modern language. For example, the familiar words, Jehovah, Messiah, Sabbath, Christian, Amen, Hallelujah, with many others, come either directly or through Greek, from Hebrew into English. Arabic is the speech of that wonderful people who in the seventh and eighth centuries carried the religion of Mohammed and the civilization which accompanied it from their home in the deserts of Arabia through western Asia and Northern Africa and into southern Europe. These Arabs had the most alert minds of the middle ages, and they became in many things the teachers of Europe, their influence in matters of art and science reaching far beyond the boundaries of their conquests. In these lines of thought traces of their activity may be found in the vocabularies of every modern European language. Such words as "algebra," "alcohol," "alchemy," in which the prefix "al" betrays the Arabic origin, are illustrations of this fact.

The third group of languages, which by the geographical location of those who speak them and by the movements and conflicts of history have been brought into such relations with English as to call for mention here, is that known to philologists as the "Ural-Altaic," a name taking its origin from the fact that the earliest known historical home of its most important members was somewhere in the region of the Ural and the Altai mountains, in eastern Europe or western Asia. The members of this family have wandered far from these mountains, but still may be associated as living in those parts of the two continents. The Hungarians, one branch of this family, now form one of the two great divisions of the "Austro-Hungarian" Empire; and through their modern literature, their political relations with the modern world, and especially the large emigration from their land to America, are making

themselves felt in modern English speech. The influence of the Finns, another branch of the Ural-Altaic family, must be mainly limited to what may result from their recent considerable emigration to the northwestern sections of America. The third, and historically the best known branch of this family, is the Turkish. Widely separated from their linguistic kindred, in customs and religion, and yet more widely diverse in these respects from English speaking people, the Turks have yet, through the mighty part they have played in History, and the part they still play in European politics, made a strong mark upon English speech. Recent tendencies in emigration, in this case also, seem likely to bring this element to a place of larger importance.

While the direct influence of these three families of language upon English has been small as compared with that of those more closely related, it has not been insignificant; and, indeed, we have probably a good deal to learn yet as to the earlier relationship of these tongues with each other and with the great Indo-European family, to which English belongs and which is now to be considered.

The name Indo-European is here given to the group of languages spoken by the Aryan peoples. Some philologists prefer to use the word "Aryan" for this group of tongues, and some use the word "Indo-Germanic." There is something to be said, of course, for each of these terms; but as "Aryan" is often used as a race term rather than as a linguistic, and as "Germanic" is generally used in a much more limited sense, "Indo-European" seems for the present purpose, the better term. It points out at once the important fact that the representatives of this family are found both in Asia and in Europe; that in this case, linguistic connection is not, as in the Hamitic and

the Semitic families associated with Geographical neighborhood. The Aryans have been great travellers, have in fact been the great explorers and colonizers of the world, so that peoples speaking the Indo-European tongues are now found everywhere. If on a map of the world a curving line should be drawn from southern India in a northwesterly direction, through Persia, Asia Minor and Europe, that line would pass through the historic homes of most of the members of this family of languages; while to follow its more recent advances the line would have to cross the Atlantic Ocean, encircle the continents of North and South America, pass over the Pacific Ocean to the Hawaiian Islands, Australia and the Philippines, and return by South Africa, even then omitting many important centers where this group of kindred tongues is making itself at home.

The branches of the Indo-European family may be arranged in nine divisions: Indian, Iranian, Armenian, Hellenic, Albanian, Italic, Celtic, Balto-Slavic, and Teutonic, considering them in a geographical order which loosely corresponds to the order of their historical development.

The Indian branch includes the languages of India and Ceylon. It may, at first thought, seem strange that races and languages so different as the English and the Hindu should be classified as in any sense belonging together; but as a matter of fact, both as to people and language, the differences are superficial, the resemblances fundamental. If one will look carefully at the portrait of an Indian gentleman he can scarcely fail to observe that under the dark skin, the features are in form and outline very much like those of an English or American man of the same class. So those who have made a thorough study of the languages of India have observed that under the surface differences of word forms and idioms there is a close

likeness, amounting sometimes to identity, of word roots and of the fundamental principles of grammar. Historically the Indian languages have touched the other Indo-European tongues, and among them, English, at three points. The Vedic scriptures, hymns and sacred writings of Brahmanism, dating from about the year 1500 B. C., and representing the oldest known form of the language, have been of deep interest to students of Philosophy and of Comparative Religion. The Sanscrit and Pali, of about 500 B. C., containing the Buddhist sacred writings, have had a similar religious and philosophical interest for European scholars; and, in addition, Sanscrit is recognized as of especial importance for Philology, because it has a thoroughly developed grammar, the study of which is of great assistance in the comparative investigation of the Indo-European languages. For this reason Sanscrit is taught in our Universities and is studied by those who desire to make themselves specialists in language. The vernacular dialects of modern India, derived from Prakrit, a modified form of Sanscrit, come into touch with English in these days through business, the political and educational activities of the British government in India, and the educational and religious work of British and American missionaries.

The second branch of the Indo-European family is here called "Iranian," a term taken from the word "Iran," a native official name for the kingdom of Persia; though the branch includes the languages of other peoples than those who can be strictly spoken of under the term "Iran." Old Persian, the most ancient known form of this branch, is found in inscriptions on ancient monuments. "Zend," the language of the "Zend-Avesta," the sacred book which contains the writings of Zoroaster, the great religious

teacher of the ancient Persians, has an interest for modern scholars like that of the Vedic and Sanscrit writings of India; and Modern Persian has a literature which has been widely circulated in translation among English speaking people, a very familiar illustration being the "Rubaiyat" of Omar Khayyam, the translation of which by Edward Fitzgerald has become a classic of English poetry. Commercial intercourse also has brought a number of Persian words into English; such, for example, as "bazaar," "caravan," "shawl."

As we pass from Persia into Asia Minor, we come to the Armenian people, whose language we may call the third branch of the Indo-European family. These people are now found in all parts of the Turkish Empire, and are widely scattered from their original home which was probably about the region of Mount Ararat, but they have preserved everywhere their national religion, customs and language. There is an interesting version of the Bible, called the "Gregorian," in the ancient form of this language. The Armenians are of especial interest to Americans, and their speech has come into particularly close touch with English, through the fact that American missionaries in the Turkish Empire have had a comparatively large success among them, and because there has in recent years been a considerable immigration of this people to the United States.

The "Hellenic," the fourth branch of the Indo-European family, would be more readily recognized by most English readers if called Greek; but "Hellenic" is a better word for our purpose because it is a race name and applies to all the widely scattered branches of the people, whether in Asia-Minor, in the Islands of the Aegean Sea, or in Sicily and Southern Italy, as well as in Greece itself. There are

a number of dialects of the Hellenic speech; but the classical Ionic-Attic has had the greatest influence upon modern European languages. It is through its great literature that this language has made itself most strongly felt upon English. The Hellenic philosophers have been the teachers of all subsequent times, the principles they laid down guiding all later scientific and philosophical inquiry. So the Hellenic literature was the chief inspiring influence of the thought movement of the fifteenth and sixteenth centuries, often spoken of as the "renaissance" or the new birth of mankind; and since that time, in every period it has profoundly moved all studious and thoughtful minds who have come under its influence. The Hebrew scriptures, or the Old Testament, translated into Greek in the version called the Septuagint, constituted the "Bible" used by the Apostles and by the early Christians in general; and the writings of the New Testament and of the Apostolic fathers were all in this language. It would therefore scarcely be possible to exaggerate the influence which the Hellenic speech has exerted upon English thought; and the language is thus of especial interest as the vehicle through which so much that is fundamental has come into the life of English speaking people. Such a thought influence necessarily makes its mark upon the language, and Greek is found very plainly in the vocabulary and the grammar of English. Directly through the channels of scientific, philosophical and religious literature, and indirectly through Latin, and in less degree through other languages, many words have come from Greek into English, and many modifications of old Teutonic grammatical forms have been brought about through the study of the Greek classics. It is safe to say that a good knowledge of Greek is essential to anything like a scholarly acquaintance with English.

The fifth branch of the Indo-European family, the Albanian, is the language spoken by a comparatively small number of people, living near the eastern coast of the Adriatic Sea, until recently a part of the Turkish Empire, but now erected into an autonomous state, as one of the results of the Balkan war. It is not important for any special influence upon English, but is mentioned here for the sake of completeness as a link between those previously named and the next, the "Italic."

This, the sixth branch of the Indo-European family, is of the greatest interest and importance for its close relation to all the languages of southern Europe and to English at every stage of its development. Its various forms may be classified in two main divisions: first the speech of the ancient inhabitants of Italy, existing only in monumental inscriptions and such other forms as make it a subject for the study of the archaeologist, and called the "Umbrian-Samnitic;" and second, the language of the people who long ruled the civilized world and taught mankind the arts of conquest and government, the Latin. Latin literature is, confessedly, not so great in original philosophical and poetic thought as Greek, and is, indeed, largely an imitation and reflection of the older language; but some of its greater writers, notably Vergil and Cicero, were familiar to European scholars throughout the Middle Ages, when Greek was comparatively unknown. The ideas of the great Hellenes reached our ancestors of that period largely through the medium of Latin. As Rome was the conqueror and long the ruler of the world, in Latin were recorded the laws and the principles of government which have since largely guided and shaped political action. All the important words of the sentence just written are of Latin derivation; and whenever one tries to write in Eng-

lish about political matters he will find that whether he wishes it or is conscious of it or not, he is using Latin ideas and expressing them in words of Latin origin. At a very early period in the history of the Christian church the Bible was translated from Hebrew and Greek into Latin; and as the Bishop of Rome came to be recognized as Pope, or chief Bishop, this Latin Bible in its authorized form, known as the Vulgate, came to be recognized as "The Bible" in the minds of the people of Western Europe. Thus from the time of St. Jerome, about 380 A. D., till the time of Martin Luther, or for eleven hundred years, the Bible of all Europe, except Greece and Russia, was Latin. The Church services, prayers and hymns, were mainly in that language; and as Europe came out of the darkness of the early middle ages and universities began to be founded, all education came to be in Latin. It became a universal language in which educated men, whether English, French, German, Italian or Spanish, communicated with each other. These are some of the reasons why Latin has had such a mighty influence upon English and upon all modern European speech; an influence not so fundamental, perhaps, as that of Greek, but far more pervasive and more easily perceived in the words and grammatical forms. Side by side with the literary Latin which has been preserved for us in the classical writings, and which has ceased to be a living, growing form of speech, was a popular or vulgar Latin, spoken on the streets, in the shops, and on the farms, which has never ceased to live. Mingled with Teutonic elements from the speech of the Goths and Vandals who swept over Italy and Spain and destroyed the Roman Empire, and with Celtic elements from the speech of the native inhabitants of France, Spain and Switzerland, this vulgar Latin is

preserved to modern times in what are known as the Romance languages: Italian, Spanish, Portuguese and French. These are all fundamentally Latin forms of speech, though they all have large infusions of other elements.

Closely connected with English at every period of its history is the group of languages spoken by the ancient inhabitants of Gaul, Britain and Ireland, the seventh branch of the Indo-European family, the Celtic. The Celtic people seem in their migrations to have moved westward just in advance of the Teutons and the Latins, and the small remnant of them are now found clinging to the rocky shores of Wales, Ireland and Western Scotland. There are several important divisions of the Celtic Branch, which should be distinguished: They are the Gallic, the Britannic and the Gaelic. Gallic is the language of ancient Gaul, a country nearly corresponding in geographical extent to modern France, and is a lost language which has left traces of itself in coins and inscriptions and in Latin writings of the period of the Roman conquest of Gaul. Britannic has as its most important modern representative, Cymric or Welsh, a living language spoken by the people of Wales, and having a literature of its own. The Cornish division of Britannic was spoken by the ancient inhabitants of the County of Cornwall, they with the Welsh being the representatives in modern Britain, of the ancient British, who were conquered by the English in the Fifth and Sixth centuries. Such names as Trevelyan, Polhemus and Pendennis indicate Cornish origin, according to the old rhyme:

"By tre, pol, and pen
Ye shall know the Cornish men."

Another fragment of Britannic is found in the Armorican, or Breton, spoken in North-western France. Gaelic has three important subdivisions; Irish, or Erse, still spoken and having, like Welsh, a literature of its own; Manx, the native speech of the Isle of Man; and Scottish-Gaelic, the language of the Highlands and the Western Islands of Scotland. The Britannic and Gaelic forms of Celtic have been historically in very close relations with English. Their literature has been incorporated into the very body of English literature; for example, the legends of King Arthur originated in Gaelic; and some words have been carried over from Celtic into English. Undoubtedly there has been more or less blending of the Celtic spirit with that of the Angles, Jutes, Saxons, Danes and Normans, who with others make up that strange composite, the modern Englishman or American; and it may be true as believed by some thoughtful students of English Literature, that the real English genius is found in its highest form, where there is a strong mixture of Celtic blood; or as it has been put in a more extreme form, that the great Englishmen are mostly Irish when they are not Scotch. It should not be forgotten, also, that there was a time when Ireland was far in advance of Great Britain in civilization. Ireland was Christian when England was still Pagan, and Irish missionaries brought Christianity into Britain before the missionaries from Rome landed in Kent, and this early Gaelic Christianity shared with the Church of Rome the work of converting the English. It is really a matter of surprise, considering all these facts, that we find so little evidence as we do of the effect of Celtic speech upon English. There is, indeed, reason to believe in a language antipathy, which has kept the two from blending, in spite of their close contact, very much as the racial antipathy

has kept Ireland politically and socially apart from England in spite of their long and close formal union.

Turning backward to eastern and north-eastern Europe the student will find the home of the eighth Branch of the Indo-European Family, the Balto-Slavic, the two elements of whose name suggest the two great Divisions of the Branch. The "Baltic" languages are those spoken by the peoples who anciently lived on or near the shores of the Baltic Sea. "Ancient Prussian," the language of the Slavic inhabitants of Old Prussia, or "Preussen," the province which when conquered by the Great Elector of Brandenburg gave its name to the new Kingdom he established, "Lithuanian" and "Lettic" are the subdivisions of this "Baltic" group recognized in works on Comparative Philology. Much more important historically, and as represented in modern speech, is the other, the Slavonic Division of the Balto-Slavic Branch. This includes the speech of the millions of Russians; of Bulgaria, now taking its place as one of the "Powers;" of Bohemia, an important part of the Austrian Empire; of the Poles, once a powerful nation of Europe, but now dismembered and subjects of Germany, Austria and Russia; and of a number of other nations and tribes. Thus it is easily seen that the Slavonic tongues constitute a widely extended and very important group of languages. They have not as yet been in very close touch with English. But Russian and Polish literature are being more and more widely read by English speaking people; great numbers of Slavonic people are among the recent immigrants to the United States; and these facts, with the commercial and political intercourse which is constantly increasing, are sure to make an impression worth noting upon the English Language.

The ninth Branch of the Indo-European Family, and

that to which English belongs, is the "Teutonic," that group of languages which includes those spoken by the Teutonic or Germanic peoples. The first of these terms resembles the names which some of these peoples have given to themselves, as "Teutsch," "Deutsch," "Dutch;" while the other is the Latin name, of uncertain origin but used by the Romans. The Teutonic peoples have occupied northern and north-western Europe from the earliest historic times. Their languages fall into three clearly distinguished Divisions: Norse, or Scandinavian, which might also be called North Teutonic or Germanic; Gothic, which might similarly be called East Teutonic or Germanic; and what the philologists have agreed to call West Germanic, which might as well be called West Teutonic. To avoid confusion, however, we will hold to the most generally received terminology: Teutonic for the Branch; Scandinavian, Gothic and West Germanic for the Divisions.

Of the Scandinavian languages, Icelandic is the most ancient and for the purposes of comparative study the most important. Iceland was an ancient colony from Norway, and by the remoteness and isolation of their home, the Icelanders were kept from much intercourse with other nations; so with them the ancient form of Norse speech has been preserved in comparative purity. In Icelandic also are found some of the most ancient examples of Norse Literature, in the Edda which contains the Norse form of the early Teutonic Legends. The Norwegian form of Norse came into close touch with English in the early history of the language, as the two peoples were neighbors, though not so closely as the Danes and English, before the migration of the English to Britain, and afterwards were frequently at war or fighting in alliance against other nations. The Normans, too, it must be remembered, were

originally Norsemen; and though they adopted the language of the French whom they conquered, as they afterwards adopted the language of the English when they conquered them, yet Norse words and forms remained in their speech and came into English with the Norman element which they introduced. Of all the Scandinavian languages none have had so much influence upon English as the speech of the Danes. When Tennyson wrote an ode of welcome to the Danish Princess Alexandra on her marriage with the Prince of Wales, he said:

> "Saxon and Norman and Dane are we,
> But all of us Danes in our welcome of Thee, Alexandra."

Interpreted as plain prose this might somewhat exaggerate the proportion of the Danish element in English life; but when we remember that at one time a Danish King ruled all England, and that for many years the greater part of the country was under Danish government, we shall not be surprised to find a large number of words and forms of Danish origin in the English language. The Swedish tongue has not had much to do with English; but with the mingling of Swedish life with that of the United States in recent years through immigration, the language is likely to be affected to some extent.

Of the Gothic Division of the Teutonic Branch comparatively little is known. Only slight traces of the East Gothic have been found, in the language spoken by the inhabitants of the Crimea; but West Gothic, the form of the language spoken by the conquerors of Rome, has left a deep impression upon the Romance languages, all of which belong to peoples who formed parts of the Roman Empire;

and though not the direct ancestor of English, Gothic is very important for its study, as being closely related to the primitive language called West Germanic, from which English must have been derived. It is preserved for our study in one very interesting monument. In the fourth century A. D., a Bishop of the Christian church, named Ulfilas, a missionary among the Goths, prepared for his converts a translation of the Scriptures including the New Testament and selected parts of the Old. One of the most ancient manuscripts of the Bible in existence is a copy of this version now preserved in the library of the University of Upsala in Sweden; and more or less complete editions of this version may be found in most large libraries. As has been already suggested, a knowledge of Gothic is essential for the thorough study of English because of its close relation to the ancient form of Germanic from which our language is most directly descended. Unfortunately there is no corresponding source for the study of that ancient form. Using the figure of speech implied by the use of the word family with reference to language, we may call Gothic a sort of Great Aunt of English; and as we are not able to learn much about our linguistic Grandmother, we are the more interested in what we can discover about her venerable sister.

Philologists have given the name "West Germanic" to this supposed ancestor of English and sister of Gothic; and from West Germanic it is believed, have descended the two groups of closely related languages known as "High German" and "Low German," the terms "High" and "Low" as here used referring to the parts of Europe occupied by the tribes who in earlier times spoke these languages. High German is the language of the Germanic people who lived in the higher more mountainous parts of

northern and central Europe; while Low German is the name applied to the languages of those who occupied the lower regions along the coasts of the North Sea and the Baltic. This description would be misleading if applied to present day conditions; for the early inhabitants of many of these coast countries have emigrated to other parts of the world or have dwindled in number, and their places have been taken, as in the great cities of the north German coast, by people speaking High German, or in other cases, by people using Scandinavian or Slavonic forms of speech. The present condition may be approximately stated by saying that High German corresponds to what we commonly call German, and Low German to all the other divisions of the Germanic as distinguished from the Gothic and the Scandinavian; as for example, Dutch, Flemish and English.

Historically High German is found in three forms corresponding to three chronological periods: Old High German, Middle High German, and Modern High German, the last being the language we are all more or less familiar with through its Literature or through our business or social intercourse with those who speak or write it. There is a prevalent impression among those not well informed on the subject that German is in some sort an ancestor of English; but it is an entirely mistaken impression. The languages are cousins, derived from the same ancestor, West Germanic, and developing independently, each according to its own conditions and laws. Of course it is true that through Literature and through commercial, political and educational intercourse, the two languages have been closely associated and have more or less influenced each other; and it is also true that in this process English has been more affected by German than German

by English, for the reason that English has a peculiar facility in taking up and incorporating with itself words and forms from other languages. Indeed this is one of the main differences between the two forms of speech. German has largely grown from its own roots, according to its own laws, with comparatively little sign of influence from other languages; while English borrows extensively from other tongues, both in words and in grammatical structure. So it happens that the farther back you go in the history of the two languages the closer resemblances do you find between them. In a modern English book one would probably notice, on a superficial examination, more words that look like French than words that look like German; but in an Old English book he would find scarcely any that looked like French, while he would be constantly struck by the close resemblance of words and forms to German. In spite of this fact it would be entirely misleading to speak of English as descended from German or of German as descended from English. They are linguistic cousins, springing from a common ancestor, growing each according to its own laws, and changed, each by its peculiar historical conditions, until now, to a superficial observer, English might well seem more like French, a comparatively remote relative, than like its own first cousin, so to speak, German.

Of the Low German division of the West Germanic there are four important subdivisions: Saxon, Frisian, Franconian, English. The word "Saxon" is here used for the original form of the speech which is now sometimes called low German or Platt Deutsch, which must not be thought of as a debased form of High German, as such popular usage would seem to imply, but is a distinct and important division of "Low German." Frisian is the

one of these divisions which most closely resembles English. It is still spoken in Friesland and in some of the islands off the northern coast of Germany and Holland. Of Franconian the most important modern representatives are Flemish, the popular language of Belgium, (French being the speech of the Court and of Society in that country), and Dutch, the language of Holland. Of these two, Dutch has been the more closely related to English, through the important part which the Hollanders played in European history in the Sixteenth and Seventeenth centuries, and especially to American English, through their share in the colonization and early history of the United States, and the large number of Dutch immigrants as well as descendants of the original Dutch settlers in all parts of that country. It is a vulgar error very common in some parts of America to call German "Dutch." It may have arisen from the fact that "Deutsch" is the word the Germans themselves use as their national and linguistic name; but those who care to use language correctly will not allow themselves to forget that "German" is the English word for the speech and the nationality of the Germans, while "Dutch" is the English word for the people and the language of Holland.

SUMMARY OF "ENGLISH AMONG THE WORLD'S LANGUAGES"

FAMILIES	BRANCHES	DIVISIONS	SUB-DIVISIONS
I. Hamitic	Egyptian		
	Coptic		
II. Semitic	Assyrian		
	Chaldean		
	Phenician		
	Hebrew		
	Arabic		
III. Ural-Altaic	Finnish		
	Hungarian		
	Turkish		
IV. Indo-European	1. Indian	Vedic	
		Sanscrit	
		Prakrit	
	2. Iranian	Old Persian	
		Zend	
		Modern Persian	
	3. Armenian		
	4. Hellenic		
	5. Albanian		

6. Italic	Umbrian-Samnitic			
	Latin	Literary Latin		
		Vulgar Latin	Italian	
			Spanish	
			Portuguese	
			French	
7. Celtic	Gallic			
	Britannic	Cymric, or Welsh		
		Cornish		
		Armorican, or Breton		
	Gaelic	Irish		
		Manx		
		Scottish Gaelic		
8. Balto-Slavic	Baltic	Prussian		
		Lettic		
		Lithuanian		
	Slavonic	Russian		
		Bulgarian		
		Bohemian		
		Polish		
9. Teutonic	Scandinavian	Icelandic		
		Norwegian		
		Swedish		
		Danish		
	Gothic	East Gothic		
		West Gothic		
	West Germanic	High German		
		Low German	Saxon	
			Frisian	Flemish
			Franconian	Dutch
			English	

CHAPTER II

Period of Old English. 700-1100. General Historic Conditions.

IT is a remark of the historian Freeman that there are to be recognized in history three Englands; that is three homes of the English language and of English life: namely, the region on and near the northern coast of Germany, the oldest known home of the Angles, Jutes and Saxons; the island of Great Britain, or that part of it which we are accustomed to call England; and finally English speaking North America, including the United States and Canada. Following this suggestion of the English historian, we consider first that oldest England on the continent of Europe, occupied by English speaking people long before they had any connection with the island of Great Britain. If you will notice on the map the point where the peninsula of Denmark springs northward from the coast line of the Baltic Sea, you will see a part of this oldest England. It is impossible to give with certainty the boundaries of this ancient home of our race and language; but we may be reasonably sure that the Elbe and the Weser rivers and the shores of the Baltic and the North Seas were familiar to the oldest English. There were three quite distinctly separated tribes of these Old English folk: namely, the Jutes, the Saxons, from whom we get the second element in the name, "Anglo-Saxon," with all the place names ending in "sex," such as Essex,

Sussex, Wessex; and the Angles from whose name comes the first element in Anglo-Saxon, the adjective Anglian, and by a sound change which we notice in a number of other examples, the words England and English. We do not know a great deal about these oldest English; but enough appears from the earliest historical records to justify us in saying that they were a people closely resembling their Scandinavian cousins in Denmark, Norway and Sweden. Like them they were lovers of the ocean and spent much of their time sailing over the North and the Baltic Seas; and sometimes they went as far as to the islands of Britain. In that part of Europe, which had not yet yielded to the influence of Christianity, and had never felt much the power of Roman civilization, those first centuries of the Christian era were very rude and fierce times. It would not be correct to speak of these earliest English as savages, for savages do not build and navigate sea-going ships; but it cannot be denied that they were a rude, fierce, piratical people. The object of their voyages was not commerce so much as pillage; they would attack unprotected places on the sea coast, and carry home the booty; their social organization was military, and some of the names given to their chief "Eorl," such as "Gold-Giver," or "Ring-Distributor," imply that one of his functions was to see that the booty from their expeditions was fairly divided. But they had the virtues as well as the vices of their race and time. They were brave, generous, enterprising, serious, earnest; were not afraid of death, and would give as freely as they would take. They gave woman a higher place, honored their wives and mothers more, and were in general purer and more wholesome in their lives than the more highly civilized people of southern Europe. So much at least may be learned from the com-

ments of Latin writers upon the Germanic people in general, and from the study of their epic poem, "Beowulf." They had some knowledge and skill in music, and some rude poetry. Whether this was written down, or simply kept in memory and repeated from one "Scop" or minstrel to another, we do not certainly know; but the "runic" letters are probably at least as old as the period of which we are thinking. There are a few poetical compositions, besides the epic already referred to, and existing in a later form of Old English, which by their references to names and customs, give evidence that they originated in this time when the Angles, Jutes and Saxons lived in the oldest England. As these exist, however, only in the form of re-written copies in the West Saxon dialect of the time of Alfred, they do not tell us much as to the language of the earlier period. The study of the dialects of English, as they are found in documents of various sorts of earlier date than any of these examples of West Saxon literature, and the comparative study of the remains we have of the kindred low German languages and of Gothic, make it evident that the language then spoken could not have been essentially different from that which we find written down in the earliest examples of English as it was spoken in Great Britain.

The islands of Great Britain and Ireland were, in these early centuries, inhabited by Celtic tribes, who, of course, spoke the Britannic and Gaelic forms of the Celtic Branch of languages. What little we know about these early British people comes to us mostly through the Roman historians; for Britain was visited by Julius Caesar about 55 B. C., and was conquered and made a part of the Roman Empire by Claudius about a century later; the Romans holding and governing the country for about four hundred

years. The early British were like the Angles, Jutes and Saxons in that they often fought and quarreled fiercely among themselves, but seem not to have had so much self-reliance and enterprise. They had, to some extent, embraced Christianity, and had been weakened rather than strengthened by their contact with the civilization of Rome. Hostile tribes from Ireland and Scotland often invaded southern Britain; and one of the most remarkable and interesting relics of the Roman occupation is found in the remains of the great wall which was built clear across the country from sea to sea, to aid in resisting these invasions. Perhaps the habit of depending upon the Romans made the British less able to protect themselves; but at any rate it was not long after the withdrawal of Rome from Britain in 411 A. D., till the British were negotiating with the Angles, Jutes, and Saxons, with promises of gifts of lands, cattle and money, to come and help them fight the Picts and Scots, their fierce enemies from Scotland and Ireland. Our English ancestors were not slow to accept these offers; had not much trouble in defeating the Picts and Scots; liked the country so well that they stayed and invited their neighbors and kindred from the oldest England to join them, and if the British objected found it not very hard to silence their protests. So it came about that the most of Britain fell into the hands of these invaders and the home of the English language was transferred to the island which has been its central dwelling place ever since, the native British being killed or enslaved, or driven into the hills of Cornwall, or the mountains of Wales, or across the border into Scotland or across the water into Ireland.

It took only about one hundred and fifty years or less to complete this process: about 450 A. D., the Jutes were

settled in Kent, the part of south-eastern England of which Canterbury was the chief town; a little later the South Saxons were at home in Sussex, the country just south of the Thames river, and the West Saxons were living in Wessex, the country between Sussex and Cornwall, with Winchester as their chief town. The Angles, mean time, were taking possession of the rest of the country, and by 547, had spread over all northern England and southern Scotland. This region was afterwards divided, for the Angles quarreled fiercely among themselves. For the purposes of our study it is not essential to try to unravel the complexities of the shifting political relations of these tribes; but we need to note two main divisions of the Angles, Northumbria and Mercia; Mercia the region between the Thames and the Humber rivers, with London, originally confined to the north bank of the Thames, as its chief city, and Northumbria reaching up to the Frith of Forth, in what is now Scotland, with York as its most important town. In these early days the Angles were the most numerous and important tribe, and it was among them that the earliest civilization and the first works of literature were developed. So it came about that their name was given to the whole country, and to the whole people, and has at last absorbed into itself the names of all the other nations and tribes who have in later times mingled with the people of Great Britain—Jute, Saxon, Angle, Dane, Norman, Scotch, Irish and a hundred others being now included in the one word English.

These invading tribes brought with them their own modes of speech, taking up into their language a very few words from their conquered Celtic neighbors, and a few Latin terms, relics of the period of Roman occupation. The Jutes had their own way of speaking English, now

known as the Kentish dialect, of which there are some examples preserved; a metrical version of the fiftieth Psalm, a hymn, and some glosses or comments on the Latin Scriptures. The two divisions of the Angles above referred to, had each its own dialect, the Mercian being that from which the forms and the vocabulary of modern English have most directly descended, and of which the most important relic is an interlinear version of the Psalms. The dialect of the other division of the Angles, the Northumbrians, was the first to produce a literature—as the Northumbrians early became leaders in government and in the arts of civilization. They became Christians at nearly the same time with the Jutes and Saxons, partly through the preaching of Celtic missionaries from Ireland and Scotland, but probably more through the efforts of the Latin missionaries from Rome. They developed a civilization, advanced for the time, built many abbeys, monasteries and churches, established schools and libraries, and produced valuable works of literature. The earliest poetry written in English, of which we have knowledge, was in the Northumbrian dialect; Caedmon, the traditional first poet, is said to have been a servant in a Northumbrian monastery; Cynewulf, the author of some of the most important Old English writings, was probably a Northumbrian; and the venerable Bede, the first English scholar and historian, was of the same stock. Unfortunately almost all these Northumbrian writings, in their original form, have been lost. They were written over again in the West Saxon dialect; and so we have the substance of them as well as of the epic Beowulf, and some other anonymous pieces of the earliest period, which may have originated in the pre-British England. For the Northumbrian dialect we are dependent upon a few relics,

the most important of which is the "Lindisfarne Gospels," a translation of the gospels into this form of speech. One short piece of Northumbrian poetry was discovered not many years since, called Caedmon's "Hymnus;" perhaps the first bit of verse written by the first English poet.

The fourth dialect of Old English is the West Saxon, the form of English spoken by Alfred the Great and that in which is written almost all the Old English literature we possess. Alfred was himself a scholar and original writer; he encouraged others to write; and under the influence of his example and encouragement, a number of scholarly clergymen prepared translations from the Bible and from Latin authors and also composed homilies or sermons, and lives of the saints. Work of this sort continued to be produced in West Saxon for a hundred years or more; the old Northumbrian literature was, as has been already noticed, largely rewritten in this dialect; the Anglo-Saxon Chronicle, a condensed record of historical events, was kept through the whole period; and a few pieces of more imaginative writing, like the "Battle of Brunanburgh," and "Maldon," were produced. This, therefore, is the form of Old English which affords the best material for study; it is the Old English or Anglo-Saxon which is taught in our colleges and universities, though thorough students of the subject will of course seek, so far as the materials are available, to acquaint themselves with the other dialects.

There were two great historical events which largely modified the English language during this period; they were the conversion of the English to Christianity, and the Danish invasions and conquest. We have already noticed that the first of these great events was brought about by two different influences: the work of the Celtic

missionaries who came from Ireland by way of Scotland, and established the Christian faith among the people of northern England; and the work of the Latin missionaries who came from Rome, began their labors among the Jutes, in Kent, and finally succeeded in reaching all the English tribes and bringing the Celtic Christians themselves into connection with the Roman church. This is by far the more important for the purpose of our study because it had by far the greater influence upon the development of the language, since it was the occasion of the first large addition of Latin elements to English. As the religion of the country took the Latin form the names of religious officials and religious functions came to be generally Latin names; and thus Latin, with the Hebrew and Greek that came through it, made its first strong and significant impression upon English. The other great historical event of the period, the Danish invasion and conquest, was a negative and destructive as well as a positive and constructive influence upon the language. The Danes were fierce and savage heathen as the English had been when they invaded Britain; they burned and destroyed wherever they went, and they went burning and destroying all over northern England. The monasteries, abbeys and churches which the Northumbrians had built were almost all destroyed and their libraries were burned. Thus it happened that the Northumbrian literature, in its original form, was practically annihilated; and if it had not been for the West Saxon scholars, who preserved these old poems and rewrote them in their own dialect, we should have known nothing about the old epic of Beowulf, or the poems of Caedmon and Cynewulf. The destruction of the Northumbrian dialect as a literary language and the substitution for it of West Saxon, may, therefore, be mainly

attributed to the Danish invasions. The other, the positive, constructive effect of those invasions was the introduction into English of Danish words and grammatical forms. The Danes did not exterminate or drive out the English as the English had exterminated or driven out the Britons. They ruled them for a time; they settled down beside them and mingled with them in social and political life; and thus there came about a considerable blending of the languages, a result made easier by the fact that Danish is a Teutonic language, and so more closely akin to English than the Celtic speech of the Britons.

Summing up this review of the historic conditions of the Old English period, we find the following facts important from the point of view of the student of language. English had its origin in northern Germany among the Low German tribes known as Angles, Jutes, and Saxons, where it felt very slight if any influence from Latin civilization, considerable influence from its Scandinavian neighbors, and probably developed a primitive, perhaps unwritten literature. By the withdrawal of the Romans from Britain the way was opened for the emigration of these Germanic tribes and their conquest of the Britons, resulting in the establishment of the English language in the regions now known as England and southern Scotland. The language as thus established existed in four distinct dialects, Kentish, Mercian, Northumbrian and West Saxon; and shows slight traces of influence from the Celtic of the conquered tribes, and from the few Latin words and phrases which had been left fastened upon the Celtic by the Romans. Following upon the conversion of the English tribes to Latin Christianity, a strong Latin element is introduced into the vocabulary, mainly through the medium of religious ideas; the Latin alphabet and Latin gram-

matical forms are adopted, and a notable literary development takes place, especially marked among the Anglians of Northumbria. Finally, the Danish invasion and conquest results in the addition of a considerable Scandinavian element to the vocabulary. Through these Danish invasions, the literary monuments of the Northumbrian civilization are destroyed; but by the literary awakening of the West Saxons under the leadership of Alfred, this literature is preserved in West Saxon form, and by the labors of West Saxon writers for a century or more, a considerable body of historical and religious prose, with a few bits of original poetry are produced in that dialect.

This is the situation, at the middle of the eleventh century, before the appearance of the strong Norman-French influences, which brought about the great changes of the Middle-English period. A sentence from the Anglo-Saxon Gospels will serve to show graphically just what the English language was like at this period and prepare us for the more detailed study of the sound changes, the vocabulary, and the grammar, which will follow in the subsequent chapters.

"Heofona	rīce	is	gelīc	ðāēm	cyninge	ðe
of the heavens	the kingdom	is	like	that	king	who
macode	his suna	giefta	and	sende	his	ðēōwas
made	his son	wedding feasts	and	sent	his	servants
and clipode	ðā	geladodan	tō	ðāēm	gieftum."	
and called	those	invited	to	these	wedding feasts.	

At first sight, this looks to one unfamiliar with the subject, very different indeed from modern English; but if the words in the upper lines are carefully observed in comparison with the literal translation under them the difference will

not appear so radical. The alphabet is the same with the exception of one character which is the Old English equivalent of "th." The words "is," "his," "and," "to," are precisely the same in form and meaning; we can see the substantial identity in the pairs: "heofona, heavens," "gelīc, like," "cyninge, king," "macode, made," "suna, son," "sende, sent;" leaving comparatively few which have entirely passed out of use or changed their use and meaning. This is a fair illustration of the simpler passages in Old English, and shows clearly enough that the core of the language is essentially the same, the most familiar words being easily recognizable in their ancient forms.

This brief extract, with the longer specimens of Old English given in the latter part of the book, will show what the language has become through the effect of the various historical movements just described; and we shall do well to keep these examples before our minds while we proceed to inquire more particularly into the special characteristics of the language in the Old English period.

CHAPTER III

Period of Old English. The Vocabulary.

IN the Old English vocabulary is found the core of the language. As compared with Modern English the number of words is small, and of that small number a large proportion are not preserved in use at all, their places being taken by words derived from other languages. Yet the importance of the native element in the vocabulary is not to be measured by its number. In modern dictionaries to be sure, about seventy-five per cent of the words are of foreign derivation; but closer observation shows that these are to a large extent technical terms which are used by only a very limited number of speakers or writers, and that in general, the less familiar words are of this class. In the English Bible, King James Version, only about six per cent of the words are of foreign derivation; in such a modern writer as Tennyson only about twelve per cent; and even in the classical period of English Literature when the tendency to use words of Latin derivation was at its height, the extreme was reached in Gibbon's thirty per cent. The reason for this preponderance of pure English roots in the diction of the best writers is that the familiar, easily understood words, those which have the most suggestive power from their resemblance in sound to the thing signified, those which have gathered to themselves the richest body of connotative association, those which most tersely compress large ideas into small

compass, these words most useful for common talk and for awakening the imagination, are to a very large extent the words of pure English derivation. The every day words of universal interest: home, house, field, father, mother, day, night, land, sea, rain, snow, sun, star, tree; good, evil black, white, strong; love, weep, laugh, go, come, sleep, stand, run, speak, write, read, fall; such words as these are in very large proportion pure English. So are almost all the connectives: prepositions, conjunctions, particles, auxiliaries; which though small and apparently insignificant are the nails and bolts and mortar of all our language buildings.

There are two principal methods by which words are added to a language: Development from native roots, the method specially characteristic of German among modern languages, but also very important in the earlier periods of English; and Borrowing from other languages, the method specially characteristic of English, notably in the Middle and Modern periods. In Old English, Development from the original roots was by far the more important method, and proceeded in two main ways: first the putting together of old roots to form new words, or "Compounding," and second the inflection of original stems according to the laws of sound change, some of which have been referred to, and will be more fully discussed in the chapters on "Sound Changes" and "Grammar." New compounds may be made by putting together two or more complete words so that the process is perfectly simple and manifest. A good example of this method is the word "steadfast;" stead being the Old English word for place, and fast being used in the sense of firm, rather than of swift. Thus the compound means firm in one's place. A man who stays put, like a well set post, is steadfast. When we see two

words joined by a hyphen, as "red-hot," "co-operate," we see a compound word in the process of making. It may be adopted into the language as a useful accredited word, in which case, sometime or other the hyphen will drop out, nobody knowing just when or where; or it may be neglected and forgotten, and the elements fall apart, equally without the knowledge or the conscious consent of any one. It is really mysterious how these changes in a language get themselves done. New compounds are made also in a way not quite so simple and manifest. In many cases one of the elements has been abbreviated, or has been used in compounding so frequently, its form changing in the process, that it is no longer recognized as a separate word. Thus from the noun friend an adjective is made by adding to it the suffix "ly" making the familiar word "friendly." If we study this suffix we shall see that it is an abbreviation of the adjective "like," or as it was spelled in Old English, "lic," for the word in Old English is "freondlic." So when it was desired to have a negative adjective expressing the state of feeling of one who is not a friend and yet not quite an enemy, the negative prefix "un" was put before the adjective friendly, and we have the new word "un-friend-ly," one word made out of three, two of which are apparently not known to the language as independent words though one of them can be traced easily to its original. One easy way to know words of Latin origin is by the Latin prefixes: con, de, ab, per, pro, etc., which are freely used in the formation of words; though it must be borne in mind that these prefixes are sometimes used with English roots or with words from other languages, such hybrids, however, being rather rare exceptions. To this class of particles belong many of the inflectional endings of nouns and verbs, though the original

words from which these endings came, if they did come from distinct words, are not now known. For example, the "s" or "es" of the Genitive or Possessive singular is probably not, as might be supposed, an abbreviation of "his," but comes from the case form of the Old English "O" Declension; the other Declensions having different forms for the corresponding case which cannot in any way be connected with the pronoun "his." The tendency of the English seems to have been steadily away from this method of Development of new words from old roots. In the nature of things there would be a limit to the process; and we find that in German, late compounds are sometimes excessively long and complicated. English sometimes takes a compound word bodily from another language rather than form one no more complex from its own roots. For example, German expresses the idea we celebrate on the Fourth of July by a word made out of the negative prefix "un," the preposition "ab," the verbal adjective "hängig," and the abstract suffix "keit," making the rather awkward compound "unabhängigkeit." A possible English word of the same sort, which seems ludicrously barbarous would be "unfromhangyness;" but instead of attempting any such feat of compounding, English reaches over into the Latin vocabulary and takes a word formed in exactly the same way, "in-de-pend-ence." Because it is from another language and its component parts are unfamiliar its composite nature does not make so strong an impression and the word does not seem so awkward. There are advantages in both methods of word formation. The method of compounding has the advantage of being more immediately intelligible, as one who knows the language will probably be able to put together the ideas suggested by the elements of the new word, and come

pretty near to the new idea intended by the word coiner. The attendant disadvantage is that the members of the new compound are likely to carry with them the associations of their previous use, and thus the new idea is in danger of being blurred. The English method of taking the word for the new idea from a foreign language has the disadvantage that the average man will probably have to learn the meaning of the new word with little help from his previous knowledge; but with this goes the great advantage that the new word is free from old associations and is likely to make a clear, distinct, unblurred impression. It would not be easy to prove that either method is on the whole better than the other. Probably a more equal blending of the two would give the best results; compounding for poetical, suggestive, emotional language, and borrowing for exact, scientific and philosophical purposes.

Old English, as has been pointed out already, is characterized by the great predominance of words of pure English origin. It has, however a small element of loan words, borrowed from the peoples with whom the English of this first period of their history were associated; and a study of this early borrowed element will be of interest, as showing how early the language began the practice of strengthening itself by drawing upon the resources of its neighbors, and also as illustrating the connection between the language growth and the social conditions and historical events with which it coincided in time.

There are enough words of Latin origin found in the earliest examples of English to make it evident that the Angles, Jutes and Saxons, in their old home on the seacoast of Northern Germany and on the banks of the Elbe and the Weser rivers, had some little commercial inter-

course with the Romans. Among the household articles of food and drink were "wine," "butter," "pepper," "cheese," words whose Latin origin points to Rome as the source of supply, or at least as the source of their knowledge how to supply themselves with these things. Evidently it is the luxuries of life which the English of this period associate with Rome and call by Latin names; and the word "silk," also of Latin origin, points to the same conclusion. Also these primitive English seem to have taken from the Romans lessons in weighing and measuring, for they brought with them to Britain the Latin loan words "pound," "inch" and "mile." It is further significant and suggestive that the Old English word for coin was "minit," the original of modern mint, which came directly from Latin "moneta" and belongs to this earliest period of the language, "money" having come later from the same root, but by way of the French "monnaie."

As these words from the oldest Latin element of English throw a little light upon the life of the people at a very early period, so there are a few Celtic words belonging to the same general epoch, words which remain in English as relics of the first intercourse between the two races, which may help to form a picture of the life of these people as the English found them. Celtic etymology is very uncertain; and investigation is constantly showing that words which were supposed to be of Britannic or Gaelic origin are to be traced to other sources, or have been adopted into Welsh or Scottish Gaelic from English. So, as to the words cited in the following passage, all that can be positively asserted is that they either come from the old Celtic or have analogous and closely similar equivalents in old Britannic or Gaelic. We may therefore fairly treat them as expressive of the life of the British before the English conquest. In

the home of the Celtic peasant in Britain there was probably no "chimney," for that word is of Latin derivation and came to English through French, as the thing was a product of later civilization; and through the smoky air we might see the respected "dad" of the household, who may be "bald," and near whom is playing a sturdy elvish little "brat." In the "crock" on the floor there may be a piece of "pie;" but this is simply suggested as possible, because the etymologists discredit the Celtic origin of this word in spite of Gaelic "pighe," and the thing itself if it existed was certainly very different from the noble article of New England diet loved and honored by the immortal Emerson. If we watch the old man closely as he rises to go out we may see that he is disagreeably "goggle-eyed." Perhaps a "clock," which is something in the nature of a bell calls him to some gathering, where a "druid" leads his devotions, or a "bard" expresses his social or national ideals. If he goes to the field he may have to get "dock" out of his "kale" crop; and perhaps he may do this with a "mattock." If he gets to "bickering" with any of his fellow workmen he may swing a "bat," such as now serves the more peaceful uses of the baseball or cricket player.

The Celts of Britain, when conquered by the English, had been for four centuries under the Roman Government, and the mark of this Roman supremacy is very distinct in a small group of words of Latin origin which have worked their way through Celtic into English and have survived in modern English. Not uncommon in the United States are names of towns, cities, counties and families ending in "chester," "cester," and "caster;" such as Manchester, Worcester, Lancaster. Every one understands that these names are English in origin, and simply

repeat or continue names of places or persons in England; but probably few of the inhabitants of such places or the bearers of such family names realize that they are imperishable monuments of the Roman occupation of Britain. This form "chester," with its variants, "cester" and "castra," comes from the "castra" or fortified camps which made Rome's grip firm upon its conquered territory. Roman walled towns and the great wall which the Romans built across the country to help keep back the northern invaders have left their mark upon the language in the word "wall;" and the improvements which Rome brought to the social and commercial life of Britain are illustrated by the words "street" and "port."

A much larger group of words of Latin origin came into English in connection with the conversion of the people to Christianity. As the missionary work which had the widest and most permanent effect was that of the monks from Rome, as early English Christianity used the Latin Vulgate Bible, and as all, even the churches of Celtic origin, soon became organically connected with the church of Rome, it was inevitable that the formal church life, or the religious ideas and feelings as they found expression in public worship and in organized religious activity should speak largely through Latin words. The individual religious life still expressed itself in its native English; the Divine name remained "God," not any derivative of Latin "Deus," and English words were used for the coming near of the soul to God, the Latin words "prayer" and "penitence" not coming into general use till the period of French influence; but the formal, public, more external or official religious life speaks in such words as "mass," "organ," "font," associated with liturgy or worship; "creed," for the statement of belief; "monk"

and "bishop," in the form "biscop," for the organization of religious institutions; and "alms," in the form "aelmysse" for the activities of the religious life. Some of these Latin words are Greek forms Latinized, and some of them go back to Hebrew for their original form. Most of the religious terms were drawn from the Latin Vulgate version of the Bible, which was a translation from the Greek New Testament, the Greek version of the Old Testament known as the Septuagint, and the Hebrew Old Testament; for St. Jerome, the chief author of the Vulgate, was a Hebrew scholar. So we have traces of these two ancient languages in the religious vocabulary of the Old English period. For example, the words "cherub," in the form "cerubin," "hosanna," "amen," come from Hebrew, but in the form they take in English show the effect of the Greek and Latin through which they came. Words, thus, may gather form and meaning from a number of languages through which they pass on their way into English. The word "Christian," for example, has a remarkable history in this respect. "Messiah," in Hebrew, meant the "annointed one," or the great divine deliverer whom every pious Israelite expected to come from God. When Greek became the most widely used language of the civilized world and the Old Testament Scriptures were translated into that language, this word "Messiah" was rendered by the Greek word "Christos." When the believers in Jesus as the true fulfillment of the messianic hope applied the word to Him and called Him "Christos" or the Christ, their neighbors took the word for the party name for the new sect, gave it an adjective termination and thus produced the Greco-Latin word "Christianus." When the word was adopted into English the custom of Anglo-Saxon speech changed the spelling to "Cristen;" later Latin in-

fluence carried the spelling back again toward the older form; and thus we have the word "Christian," showing in its meaning and form traces of the hope, devotion, thought, and instinctive action of Hebrews, Syrians, Greeks, Romans and English; of faithful Israelites, of early believers in Jesus, of Pagan opponents of Christianity, and of ancient Teutonic converts to Christ. "What's in a name?" Sometimes it would take more than a chapter or a volume to tell all that there is in a name. The Latin missionaries seem to have brought to their English converts some of the luxuries of Roman civilization. At any rate we find in the literature of this period the word "candle," in the form "condel;" and in quite another sphere of the pleasant things of life, "dish," "capon" and "kettle," unless the latter word is even earlier. These Latin teachers introduced our ancestors to the "Devil," or at least to "Deofol" for the Greco-Latin "Diabolus" as the name of an evil spirit, but they made amends as best they could, by making them acquainted at the same time with the "Englas" or "Angels."

From the large number of Danish words which came into English as the result of Danish invasions and government during this period, a very few may be taken as representatives, suggesting the lines of contact between the two peoples. Thus the words "hustings," "law" and "outlaw" show that the Danes, at this time, like the Normans of a later period, had the governmental machinery to a considerable extent in their hands. The social blending of the races may be illustrated by the fact that while English "wīf," "wife" remains in use, Danish "hūs-bōnda," "husband" takes the place of the less exact English "mann," for the other side of the family partnership.

CHAPTER IV

Period of Old English. Alphabet and Sound Changes.

THE Old English Alphabet was taken from the Latin with a few additions, omissions and alterations of use, to fit it to the needs of English speech. The vowel sounds corresponded to those of the original Latin, which have been preserved with few important changes in the European languages derived more directly from Latin, those known as the Romance languages. Thus one who is familiar with the vowel sounds of Italian or French will have little difficulty with those sounds in Old English; for the peculiar shift in the use of the letters "A," "E," and "I," by which in modern English we give to long "A" the old sound of long "E," to long "E" the old sound of long "I," and to long "I" a new sound apparently compounded of old broad "A" and old long "I;" this peculiar change in the use of the letters had certainly not taken place in the time of Chaucer, as appears plainly from his rhymes, and therefore, a fortiori, could not have taken place in the Old English period. The long "A," then, of this period, as found in the word "ðā" in the sentence from the Anglo-Saxon Gospels, page 41, must have been the broad sound of "A" in the modern word "father." The usual short "A," as in the word "and," in the same selection, must have been nearly like that of the modern German in the word "man." For the close short "A" in such words as modern "hat," "that," "cat," Old English used the

combination "ae," as in the words "aet" "daeg," "hwaet." This sound lengthened is found in the above selection in the word "ðāem," "them." "E" had the two sounds given to it in all the Romance languages and found in modern English in such words as "féte," a word recently borrowed from French, and "pet," the usual modern short "E." These sounds are found in the selection in the words "ðēowas," and "sende." So, long "I" was sounded as we now pronounce it in "machine," "pique," and other such words usually of recent French derivation, and short "I" just as now sounded in "it," "pit," etc., "I" never having in Old or Middle English the sound of modern "write." In the selection, we find these sounds represented in the words "gelīc" and "is." Long "O" had the same sound as in modern "spoke," and is found in the specimen sentence in the familiar word "tō," where "O" had the long sound, the "U" sound we now give it in that word being a modern change. The open short "o" of Old English was very nearly if not exactly the same as that we now give the letter in such words as "hot," "pot," "lot." It was characteristic of the letter "o" when used before the nasal consonants "M" or "N," where it takes the place of an earlier "A;" and may therefore be properly regarded as an "A" rather than a true "O" sound. Our specimen sentence affords no examples of this sound, which is found in the words "hond," "lond," etc., where, in many manuscripts, the "O" is used in place of an earlier short "A." The usual short "O" of old English was a close sound like that of the words "dog," and "God," as ordinarily pronounced. In the specimen sentence we have no example of this sound in an accented syllable, but unaccented, it is found in the words "macode" and "clipode." "U" in Old English, never had the sound

we usually give it when short and that which we give also very often to "O," in the words "sun," "son," for example; nor is there any evidence of the intrusion of the consonant "Y" sound which modern English permits in such words as "duty," and "cure." These usages are later variations in English pronunciation. Long "U" in Old English had the sound we give the letter in the word "lure," and more frequently express by the spelling "oo," in words like "boot," "shoot," etc., or by "ou" in words of French derivation like "tour," "route," or even by "ough" in the word "through." The short sound, an example of which in the specimen sentence is the word "suna," was that of modern English "put," more frequently expressed by "oo," as in "cook," "foot," "took," etc. The letter "Y," as found in the word "cyning," "king," was used exclusively as a vowel and corresponded to the German umlaut "u" as it is found in such words as "grün" and "brücke." Other vowel sounds or combinations of sound were expressed by digraphs and diphthongs, none of which have persisted in modern English in the same form and with the same value. "EA," "EO," "IE," "IO," were digraphs; that is they expressed not a blended sound but two sounds pronounced rapidly together, the stress upon the first element, the second reduced to a mere glide. Examples of two of these are "giefta," "heofona," in the specimen sentence. "OE," a rare form, was used for the sound of the German umlaut "O," as in the word "schön." It will be noticed that the familiar diphthongs "AI," "AU," "EI," "EY," "EU," "OA," "OI," "OU," "OY," with all the combinations of other vowels with "W," are missing. Most of these sounds as they appear in modern English are the result of Middle English or yet later sound changes. "W" had

the same consonantal value as now—a good example is the word "ðēowas" in the specimen sentence,—but it was a weak consonant frequently losing its place and giving way to the vowel "U." Indeed the consonantal use of "U," in modern English, in the combination "qu," corresponds to Old English "W;" as such words as "queen," "quick," "quoth," were spelled, in Old English "cwēn," "cwic," "cwaþ."

Of the consonants there were two in Old English which are no longer used. They are the Thorn letter, þ, and Thet, ð, both used for the sounds we now express by "th." It is possible that one of these characters at some time stood for the voiceless "th," as in "thing," and the other for the voiced sound as in "this;" but if so the distinction was lost sight of before the date of any manuscripts yet examined. They are used indiscriminately in all the familiar West Saxon writings. "ðāem," and "ðēowas," in the specimen sentence, show the use of the letter "thet" (ð). The Thorn letter slightly changed is still seen sometimes in printing which affects the archaic, in the word "ye," used for "the." Here the first letter is not, as most readers and most writers and printers probably suppose a "y," but a mistaken attempt to imitate the Old English Thorn letter in the word "þe." The letter "K" is little used in Old English because "C" is always given the hard sound we now give it before the vowels "A," "O," "U." A good example is found in the specimen sentence in the word "cyning," pronounced "küning." "V" does not appear in Old English, its sound, the voiced or sonant "F" being usually expressed by that letter. This sound, however, was sometimes expressed in foreign words by the letter "U," which later sometimes gave place to the Latin "V." Hence arose considerable confusion in

the manuscripts, and "V" came finally into general use for this sound. The general rule as to "F" was that initially, as in "faeder," father, it had the voiceless sound, while medially, as in the specimen, in the word "heofona," and finally, as in "of" it had the voiced sound. The letter "G" had frequently in Old English the palatal sound we now express by consonant "Y." Thus in the specimen sentence, "gelīc" would be pronounced "yeleek." Many Old English words which were spelled with "G," are now spelled with "Y," as for example, "daeg," "day,"; "gear," "year." "G" had the hard sound, as in modern "go," or "dig," only when doubled, as Old English "frogga," or in combination with "N," as in words like "long," "singan," etc. Something like the sound we give it in such words as "genuine," or when combined with "D" in words like "judge," was found in the Old English combination "cg," as in the word "rycg," pronounced exactly like its modern equivalent "ridge." The letter "H" was always sounded in Old English, according to the general rule that there were no silent letters. The sound was very nearly that of German "ch" in such words as "buch," "reich," etc. Where in modern English we have the spelling "gh," in Old English there was simply "H;" thus Modern English "light" was in Old English "liht;" Modern English "right," was in Old English, "riht;" Modern English "fight" was in Old English "feoht," and so on in many examples. A possible explanation of the intrusion of this "G" is found in the fact that "G" was the one apparent exception to the rule that in Old English there was no use of silent letters. The letter "G" was sometimes used by the scribes to indicate that the letter following it was to be distinctly pronounced. Thus one of the forms of the feminine personal pronoun was "hie," where there might

be a tendency on the part of the reader to make the "ie" a diphthong, or at least a digraph, the "E" being thus practically lost in the "I." To prevent this the scribes sometimes wrote the word "hige," the "G" in this case being called graphic, and simply indicating that the "E" following it was to be sounded distinctly and not reduced to a glide. If, however, the attempt is made to pronounce this word in this fashion, sounding both vowels distinctly, it will be noticed that between the two vowels a consonant "Y" has appeared, so that after all the "G" in this case is not really silent, and our general statement remains good. Now the theory of some scholars is that the French tendency to omit the sound of "H" in such words as "liht," "riht," "feoht," etc., led the English scribes to put this graphic "G" before it, not meaning that the "G" is to be taken as an essential part of the word, but simply to emphasize the fact that according to good English usage the "H" ought to be sounded. The French usage prevailed in the pronunciation, but the unavailing effort of the scribes to maintain the old sounds remains to vex us in this, perhaps the worst anomaly among the many anomalies of modern English spelling. In the specimen sentence the examples of "H" are all initial, and the words were probably sounded much as in Modern English, except that there was a stronger palatal sound than would be usual now. The lowland Scotch use of "H" in such words as "liht," "loch," etc., probably preserves very nearly the Old English pronunciation. "S" had the sharp voiceless sound when used initially, and indeed always except when occurring singly between vowels. In this position, as in the word "rīsan," pronounced "reezan," it had the voiced or sonant sound. The letter "W" has been referred to, and its consonant value pointed out, among the vowels. It

should be added here that one of its uses in combination with another letter affords another excellent illustration of the superior rationality of Old English spelling as compared with that of Modern English. This is seen in such words as "what," "when," and "while," in which the old usage put the "H" before the "W," spelling the words, "hwaet," "hwaenne," "hwīl," as we certainly do in uttering the sound. The letter "X" was irregularly used in Old English, some of the words in which we now use it having been formerly spelled with the combinations "CS," "HS," "KS;" and its largest use was in words taken from Latin.

Summing up then, as to the Alphabet, we find that the vowels were the same as in Modern English except that "W" was not so used; and that their sounds corresponded in general to those given them in the other Indo-European languages. Of the consonants "B," "D," "K" (when used), "L," "M," "N," "P," "R," "T," "W," "X," (when used), had the same values as now; "C', "F," "G," "H," "S," have been more or less changed in their use; Thet, ð, and the Thorn letter, þ, have been lost, their place being taken by the combination "th;" "J," "Q," and "V" do not appear, coming into English use from Latin through French, in later periods. The old digraphs and diphthongs, "AE," "EA," "EO," "IE," "IO," "OE," have disappeared, the sounds they expressed, when still in use, being given by other letters and combinations of letters.

Old English shows clearly the working of a law of sound change that is characteristic of all Teutonic languages. It is sometimes called the "Great Consonant Shift;" but as it was first formulated by the German Philologist, Grimm, it is generally referred to in works on language as "Grimm's

Law." Students of language have noticed, for example, that in all Teutonic languages, the word for "father," however it might otherwise differ in spelling, begins with the letter "F," or its equivalent "V;" Old English "faeder," German "vater," Dutch, "vader," Norwegian "fader;" while the corresponding word in other Indo-European languages began with "P," as Latin "pater," Greek, πατήρ, Sanscrit, "pitar." So it was noticed that words beginning with "D" in Teutonic languages, begin with "TH," or its equivalent in the older Indo-European; words beginning with "H" in Teutonic, begin with "C," ("K"), in the older Indo-European. Further study showed that these correspondences do not occur in Celtic, Balto-Slavic, or later Italic tongues, like French or Italian; and that they are not confined to the initial letters; but that in all Teutonic languages, and in them only, there appears to be a regular shift of the consonants; certain letters being regularly substituted for certain others in the same class; that is, labials for labials, dentals for dentals, and palatals for palatals. The table below illustrates this consonant shift.

Grimm's Law: Consonants shift from the older Indo-European languages to the Teutonic, in a regular order, illustrated by the following table:

	Older Indo-European		Teutonic
Labials.	F.....shifts to		B
	Frātĕr (Latin)		Brother (English)
	B.....	" "	P
	Lŭbricus (Latin).		Slippery "
	P.....	" "	F
	Pēs (Latin).....		Foot "

Dentals	TH.....	"	"	D
	Thūra (Greek)...			Door "
	D.....	"	"	T
	Dŭo (Latin).....			Two "
	T.....	"	"	Th
	Trēs (Latin).....			Three "
Palatals	H, (CH).....	"	"	G
	Chēn (Greek)....			Goose "
	G.....	"	"	C (K)
	Gĕnŭ (Latin).....			Cneow, Knee (English)
	C (K).....	"	"	H
	Cōrnŭ (Latin)....			Horn "

This law operated uniformly in the earliest history of the languages concerned, that is when the Teutonic forms of speech were developed from the earlier Indo-European mother tongues; but it does not operate in the borrowing of the loan words from Greek or Latin in later times. The law thus becomes a useful guide in determining the relative age of English words. For example, we know that "two" is an original English word, because we find that in the non-Teutonic Indo-European languages the corresponding words are spelled with "D," according to Grimm's Law; as French "deux," Latin "duo," but we know that "dual," "duel," "duet," words from the same root, must be loan words or borrowings, because in them the shift does not appear, but the words keep the original Indo-European initial. So, "father" is evidently original, because when compared with Latin "pater," the shift appears; but "paternal" is just as clearly a loan word, because it keeps the Latin spelling.

Old English shows clearly also the working of another

law of sound change, that of "Mutation," or "Umlaut," one that has had a very important effect upon the language. It is recognized, under the second name in all German grammars, and therefore will be somewhat familiar to those who have studied that language. In Modern English its effect is not always noted by school grammarians, but many familiar forms of words can be explained only by recognizing the influence of this law in English as well as in German. The law may be stated as follows: "Accented vowels are palatalized by an 'I' in the following syllable, the 'I' usually disappearing." In the process of inflection, often, an "I" is added to the stem of the word; thus West Germanic "dohter," had for its Dative singular "dohtri;" in Old English, the effect of this "I" was to change the open "O" to a close palatal "E," and then the "I" was dropped, leaving the Dative form "dehter." To illustrate the same law by a different process; from the old Germanic noun "Frank" an adjective was formed by adding the syllable "isc," making the word "Frankisc;" the "I" in the added syllable palatalized the accented "A" to an "E," giving 'Frenkisc;" then the "I" was dropped and the hard "C" softened, giving the modern adjective "French." By a similar process, from the old noun "Angel" was formed the adjective "English," and from this adjective the noun "England." To illustrate the same law by yet another process: from the adjective "hāl," whole, a verb was formed by the addition of the verbal suffix "ian," giving "hālian," to heal or make whole; the "I" of the suffix palatalized the long "A" of the accented syllable, to long "AĒ," and then the "I" disappeared, leaving the Old English verb "hāēlan," which remains in Modern English in the word "heal." Perhaps the most interesting illustration of this law to

modern readers is found in the case of those nouns which form their plural by a change of the vowel, instead of the addition of the usual sign of the plural. There are twenty-four such nouns in Old English, and eight of them remain in modern usage. These are "man," "men;" "goose," "geese;" "mouse," "mice;" "louse," "lice;" "cow," "kine;" "tooth," "teeth;" "foot," "feet;" "brother," "brethren." Including these, Dr. Skeat gives, in his "Principles of English Etymology," a list of eighty instances of clear Mutation, or Umlaut, in Modern English.

A third law of sound change clearly seen in Old English, and the influence of which is still traceable in Modern English forms, is that called "Gradation" or "Ablaut." It may be thus stated: "From the influence of changing accent or stress, vowel sounds change according to certain regular series or gradations." The clearest illustration of the working of this law is found in the principal parts of the strong verbs, incorrectly spoken of in some modern grammars as irregular. There are four series of gradations which can be made out in the modern forms, one of which, in Old English, is sub-divided into three, making six so-called "Ablaut" or "Gradation" conjugations. In Modern English a good deal of confusion has been caused in these forms by the working of various tendencies which will be discussed later, and partly on account of this confusion, the verbs which show the influence of the law of gradation, have been classified as irregular; when in fact they form their various parts just as truly according to regular laws of inflection as do those so-called "regular," but correctly called "weak" verbs, which form their preterites by the addition of "D," "ED," or "T" to the stem. The verbs which show this law of "Gradation," in Modern English, and which belonged to the class of

"Ablaut" verbs in Old English, may be represented by the following four series:

OLD ENGLISH

		Inf.	Pret.	P. Part.
I.	ī, ā, i,	rīdan	rād	riden
II.	ēō, ēā, o	cēōsan	cēas	coren
III.	i, a, u	singan	sang	sungen
IV.	a, ō, a	scacan	scōc	scacen

MODERN ENGLISH

	Inf.	Pret.	P. Part.
I.	ride	rode	ridden
II.	choose	chose	chosen
III.	sing	sang	sung
IV.	shake	shook	shaken

There are many other examples of the working of this law in the various developments of conjugations and in the forming of new words out of old roots, as for example, the word "bier," by a vowel change, from the verb "bear." Vowel sounds constantly change under the influence of changing stress, and there remains much for students of phonology to do in making clear the delicate and complicated effects of these changes in the development of the English tongue. All that we have been able to do in this chapter has been to call attention to some of the more obvious in the multitude of changes in the uses of the alphabet, and to point out the working of the three fundamental laws: the "Great Consonant Shift," or "Grimm's Law;" "Mutation," or "Umlaut," and "Gradation," or "Ablaut."

CHAPTER V

Period of Old English. Grammar.

THE grammar of Old English, as we find it in the West-Saxon Literature, is an interesting combination of Teutonic elements, put laboriously into Latin forms. The result of this endeavor of the scholars of that early period to make the native English a scholarly tongue which might bear some comparison to the classical and the ecclesiastical Latin in which they had been trained, was a very elaborate and complex grammatical system, which the genius of the practical English spirit has been simplifying ever since. The development of English grammar might be represented as the result of two conflicting linguistic tendencies: one this practical tendency to simplify by discarding forms that can be dispensed with, the other the racial tendency to seize upon and adapt to its own uses whatever seems available and valuable in other languages.

Thus, as we consider the noun, we find that the West Saxon grammarians have given us a very complex system of Declensions based on the artificial genders, and using the Latin case names. The standard authorities on the subject give ten of these declensions; but it may be said of six out of these ten, that they serve to group together a small number of words which show more or less important variations from one or other of four leading types. The simplifying tendency of English has reduced these ten to two; and indeed all but ten of the nouns in English are

now declined according to the one type, and have but two case forms, one for all cases of the singular except the possessive, and the other for all cases of the plural and for the possessive singular; this, of course, being a general statement subject to exceptions which will be noticed carefully in the further discussion of the subject.

The great majority of all masculine and neuter nouns were declined in Old English according to the "O" declension, to use the terminology of the "Sievers-Cook Grammar of Old English," to which work reference will be made in all this discussion. The characteristic inflections of this declension are "es" for the Genitive singular and "as" for the Nominative and Accusative plural masculine, and "u" for the Nominative and Accusative plural neuter, this "u," however, being dropped whenever the accented vowel of the preceding syllable is long. The endings "a," in the Genitive plural, and "um" in the Dative and Instrumental plural are found in all Old English nouns. The term Instrumental, just used, stands for the case in Old English most nearly corresponding to the Ablative in Latin.

A large number of the feminine nouns are included in what is called the "A" declension, corresponding nearly to the First Declension in Latin. They have "u" normally as the termination of the Nominative singular: as "caru," care; but this "u," like the "u" of the "O" declension plural neuter, disappears when the preceding accented vowel is long. In the singular these nouns form all the other cases in "e," and in the plural they form all except the Dative and Instrumental in "a." In the Genitive plural, to distinguish it from the Nominative and Accusative, the letters "en" are often inserted before the final "a;" but this is not always found. None of the

characteristic forms of this declension have persisted in Modern English; they have all been absorbed in forms of the "O" declension, as it has been modified by the passing years.

Another large and important group of nouns is included in what is called the "Weak N Declension." Students of the German language will be familiar with this term "weak," especially as it is applied to the declension of the Adjective. Its use is similar, as applied here to the Old English noun. Certain nouns, of all genders, ending in "a" or "e" in the Nominative singular, form all the other cases, except the Genitive and Dative-Instrumental plural by adding "n" to the stem. The excepted cases follow the general rule of "a" for the Genitive and "um" for the Dative-Instrumental. The nouns of this declension ending in "a" are masculine, and those ending in "e" are feminine with the exception of two: "eage," "eye," and "eare," "ear," which are neuter. The forms of this declension persist in Modern English in a very few examples, the clearest of which is "oxen," from the singular "ox," Old English "oxa."

Another very interesting, though not numerous group of nouns, is that which includes the words which form their Genitive and Dative singular and their Nominative and Accusative plural by a vowel change instead of by an inflectional termination. Some of these words are familiar in Modern English, as "foot," "feet," "mouse," "mice," "man," "men," etc., and have been referred to in a previous chapter in the discussion of the law of "Mutation," or "Umlaut."

There are six other small groups of nouns which the grammarians count as separate declensions, because they show more or less important variations from these four

types. They may be very briefly described as follows: 1. Some traces of an "I" declension, almost all examples of which had, even in the Old English period, gone over to the "O" or the "A;" 2. The "U" declension, including the words "wudu," "wood;" "duru," "door," etc., with some others like "hond," hand, in which the characteristic "u" does not appear. These form all the cases except Nominative singular and Dative-Instrumental plural in "a." 3. The "ND" Declension, words like "freond," friend, and "feond," enemy, which show some irregularities from the "O" type. 4. The Feminine Abstracts, like "strengu," "strength," which show irregularities from the "A" type. 5. The "OS," "ES," Declension, including a few neuters, for the most part names of young animals as "cealf," "calf," "lomb," "lamb," which have a letter "r" intruding before the inflectional terminations, which otherwise resemble those of the "O" type. The one of these which has persisted in Modern English is "cild," "child," the name of the young human animal. In Old English its plural was "cildru," the "r" of which remains in our word "children," though a curious freak of language has substituted the "en" of the Weak "N" declension for the "u" which the word had in its Old English form. 6. Finally we have a small group of very familiar words, expressions of close relationship: "faeder," "father," "modor," "mother," "sweostor," "sister," which the grammarians put into an "R" declension and which follow the "O" and "A" with great irregularities.

We surely have reason to be profoundly grateful to the "Genius" of the English language, whatever that fine phrase may stand for, because of the great simplification of this elaborate system of declensions. The few irregularities which remain are easily remembered, and no doubt

many of them will pass out of use in the progress of time. One important feature of Old English which gave its writers a distinct advantage, however, grew out of this system of inflections; namely, the greater liberty they enjoyed in the matter of the proper order of words. As the case form of the noun showed its grammatical relations, it was comparatively easy to make sentences as periodic as those of Caesar or Cicero; and the poets could make their alliterative lines with great facility. Notice the order of the words in the following lines from Caedmon's Genesis:

ðā ðaes rinces	sē rīca ongan
Cyning costigan	cunnode georne
hwilc ðaes aeþelinges	ellen wāēre
stīþum wordum	spraec him stefne tō.

Literally translated into Modern English, but keeping the Old English order, the words would run as follows:

Then of the warrior	the mighty began
King to examine	would know exactly
What the atheling's	virtue might be;
With strong words	spoke him with voice to."

The most striking illustration of the freedom of order is, of course, the place of the word "to" at the end of the last line. It is taken from its natural place before the word "him" which it governs, and for some metrical reason put at the end of the line; but is easily connected with the word it modifies because in Old English "him" is a distinct Dative form, not to be confused with the Accusative "hine." So in the first and second lines "mighty" and "king" are easily kept together and "king" is clearly

seen to be the subject of "began," because of the inflection which shows "cyning" to be a Nominative with "sē rīca" agreeing with it. Our modern liberty as to case forms is paid for by our limitations as to word order in sentence structure.

Another characteristic of Old English grammar which we are glad to be rid of is the arbitrary grammatical gender. While it is interesting to speculate as to the origin of these distinctions, to wonder why the Teutonic people made the sun feminine and the moon masculine, to fancy a gleam of reason in the fact that "trēow," wood or tree is neuter, while "trēow," "faith or truth," is feminine, we despair of any rational solution of a system which makes "wīf," "woman," and "mǣden," maiden," neuter nouns, "hond," "hand," and "nosu," "nose," feminine, and "fōt," "foot," and "tōð," "tooth," masculine. There seems to be nothing for the student of Old English, in this matter of gender, but to depend on his memory, and be thankful if he may be able to help himself a little by the analogy of modern German.

In the pronoun we see the process of simplification relieving us of a complexity of forms even more trying to the patience than the noun declensions. Probably most students of Anglo-Saxon would agree that the toughest piece of memorizing they are called on to do is that of the two demonstrative pronouns. The full declension forms will be found in Part II. and may there be studied in detail; and it would be well for the student to have these forms before his eye, while we here proceed to consider some of the more important characteristics of these pronouns. "ðēs" stood for our modern word "this," and was elaborately declined in the three genders, five cases and two numbers. Of all these forms only the neuter

Nominative-Accusative has been preserved, and with the help of prepositions made to do duty for all cases in the singular. The plural forms corresponding to the Old English forms of this pronoun in the Middle and Modern English periods will be considered in the chapters dealing with those periods; and here it will be sufficient simply to notice that this whole group of words has passed entirely out of use. So with the pronoun "sē," corresponding to the modern demonstrative, "that," almost all the various forms have disappeared, the only ones remaining in use being the Nominative-Accusative neuter singular "ðaet," which, like "ðis," in a slightly changed modern form, has been made to do duty for all the other forms of the singular as well as a variety of other more properly relative and conjunctive functions. It has become one of the most useful and hardest worked little words in the language. Of the plural forms of this pronoun the only one that remains substantially unchanged in modern usage is "ðām," the Dative-Instrumental; but Etymologists are not all agreed in identifying "them" with this word, as there seems to be good reason for connecting "them" with the Norse forms "they" and "their." This matter, however, will also come up for consideration in later chapters. The feminine Nominative singular of "sē," the word "sēo," is the most probable ancestor of the feminine personal pronoun "she," as that word cannot be derived from any form of the Old English personal pronoun. The Instrumental case of "sē," the form "ðȳ," appears, some scholars say, in the idiomatic phrase, "the more the better," and similar locutions, the etymological meaning of which would then be "by this more, by this better," or "by so much as it is more, by so much is it better." The various forms of these pronouns were used

in Old English where Modern English uses the Definite Article; but the word "the" can not be clearly derived from any of these demonstrative forms. This subject also will be discussed, in another connection, but it may be noted here that the Definite Article probably must be connected with the word "ðe," which in Old English was very largely used, being in fact one of the most hard worked words in the language; but generally as a relative, very much as Modern English uses "that." There are some connections, however, more frequent in later than in earlier writings, in which this word may be given a sense identical with the definite Article; at least so say some of the students of the subject. This explanation is supported by the fact that we do not find "sē" or "sēo" used as Definite Article in any of the transitional writings; but do find "the" spelled with the Thorn letter, in Middle English, and even in the earlier Modern English writings, this spelling being the origin of the archaism "ye," referred to above in the discussion of the Alphabet.

In the personal pronoun, a peculiarity of Old English of special interest to students of Greek is the existence of a distinct dual form. This is found in the first person in the words "wit," "we two," "uncer," "of us two," "unc," "to or for us two," and "uncit," or "unc," "us two" (accusative case). The corresponding forms for the second person are "git," "incer," "inc," "incit." In this respect Old English has an instrument for more exact expression than is found in Modern English. The forms are freely used by Old English writers, though the occasions when they are called for do not seem to be very numerous; and this fact may account for their abandonment. Another striking characteristic of the Old English pronoun which has been lost in Modern English is the

distinction between the Dative and the Accusative cases. It would be more accurate to say that for the old forms we have substituted prepositions to express the shades of meaning formerly given by the Dative and Instrumental cases. It is noteworthy that in all the three persons it is the Accusative forms "mec," "ðec," "hine," "ūsic," "ēowic," which have been lost while the Dative forms forms "mē," "ðē," "him," "ūs," "ēow," have been preserved in more or less altered spelling, for our modern Objective case. In the third person, it is noticeable that Old English had a consistently declined series of forms corresponding to the Nominative singular masculine "he." Of these "he," "his," "him," remain in use; but all the other forms have been lost or altered. The neuter Nominative-Accusative was "hit" from which we have merely dropped the "h;" and the neuter Genitive was identical with the masculine "his," the word "its" coming into use first in modern times. Old English used also the form "him" for the Dative-Instrumental Neuter as well as for the masculine; so that in the case of the third person neuter singular it has been the Accusative form, rather than the Dative, which has been preserved for the modern Objective case. In the feminine we find "hire" as the form for the Genitive and Dative-Instrumental singular, and recognize in it though somewhat altered our modern word "her;" but the Nominative and Accusative and all the plural forms for all genders have disappeared. Old English grammar keeps clear the distinction between singular and plural in the second person, the "you" and "your" of modern courteous language not appearing in the recorded speech of our English ancestors. It is to be noticed that "mīn" and "ðīn," the old forms of our possessives "mine" and

"thine," were originally Genitive case forms of the pronouns, our shorter forms, "my" and "thy," having been introduced much later. We may also see the beginnings of the process of alteration which has given us many of our modern forms in the variants already in use in Old English, as "mec" or "me" in the Accusative singular, "user" or "ure" in the Genitive plural of the First Personal Pronoun, and other such alternative forms.

There were three interrogative pronouns: "hwilc," "hwaeðer," "hwā." The Scotchman will easily recognize in the first of these the older form of his familiar word "whilk," but it seems much more remote from the English "which." There are a great many instances in which this resemblance between Old English and the Lowland Scotch dialect will appear; for the peculiarities of that way of speaking are largely survivals of the Northumbrian dialect of Old English. "Hwaeðer" is plainly the same word as modern "whether." It had in Old English the sense "which of two?" a dual interrogative, a shade of meaning which is found in the English Bible, King James Version, in the question, "Whether of them twain did the will of his father?" "Ḥwā," the Old English "who," was declined in the Masculine and Neuter Singular, with no Feminine or Plural forms. In all these words the superior rationality of Old English spelling appears in the fact that the "H" precedes the "W" in the spelling as it certainly does in the correct pronunciation. The Genitive "hwaes" and the Dative "hwām" correspond clearly to modern "whose" and "whom," and in this instance again it is the Dative form which has been preserved for the modern Objective, Old English "hwone" of the Accusative having disappeared. The Instrumental case of this word, "hwȳ," remains in use as the adverbial conjunction

"why." The neuter Nominative-Accusative, "hwaet," is to be recognized without much difficulty in modern "what," but was used in Old English strictly as a neuter, or as an Interjection in the sense of "Lo!" or "Behold!" Compare the opening line of Beowulf:

"Hwaet! we Gar-Dena in gear-dagum."

These interrogatives were not employed in Old English as they are in Modern, to do the work of Relatives. Old English, like Modern, had no true Relative Pronouns; but it used for this function the various forms of the Demonstratives, and particularly worked very hard the little particle "þe," which has already been referred to as the possible ancestor of the definite Article "the." This little word did duty in Old English for purposes of relative construction very much as "that" does in Modern English. "Hwilc" was not limited to the neuter as we limit relative "which" in modern usage. Indeed that limitation is later than Shakespeare and the King James Bible, as we constantly see illustrated in the opening words of the Lord's Prayer:

"Our Father which art in Heaven."

Old English made the same use of Interrogatives and Adjectives as Indefinite pronouns with which we are familiar in modern usage. It is not always easy to distinguish this use from that of the same words as Relatives. Thus Shakespeare's phrase, "Who steals my purse steals trash," might be cited as the use of the Interrogative "who" as an Indefinite; but might as reasonably be explained as the use of "who" relatively with the antecedent

"he" understood. There were three words, however, in Old English, used so constantly and clearly as Indefinites that they may be safely so classified. These are: "sum," a certain one or one of a number; "ān," one where the idea of a single individual is emphasized; and "man" having the same sense as the corresponding word in Modern German. "Ān" remains in Modern English in two forms: the Numeral and Indefinite pronoun "one," and the Indefinite Article "an," which becomes "a" before words beginning with a consonant. Old High German, as well as Old English had the Indefinite "man;" and as already noticed Modern German has retained it as a very useful part of its vocabulary while Modern English has unfortunately lost it.

The Old English Adjective had not only a full declension scheme for both numbers and all three genders, but also a double form, like that of Modern German, known as the "Weak" and the "Strong" declensions. When it was used in the attributive relation, after a pronoun, or was otherwise distinctly definite, it had the Weak declension, like that of the "Weak" N nouns, using generally the letter "N" for the case forms. In other relations, when indefinite, or in the predicate, as in the sentence "the wind was strong," it had the "Strong" declension, closely resembling that of the Pronoun. The Adjective "olden," as used in the phrase "the olden time," may possibly be a survival of the "Weak" declension of the Adjective; but as there is a group of adjectives formed from nouns by the addition of the suffix "en," as "golden," "brazen," "silken," etc., the form "olden," may be explained by the analogy or attraction of these forms. In the matter of comparison the chief differences between Old and Modern English are the appearance of the "Umlaut"

or "Mutation" in Old English, and the use of the auxiliaries "more" and "most," instead of the Comparative and Superlative forms, in Modern English. In Old English an example of the regular comparison is as follows: Positive, "strang;" Comparative "strengra;" Superlative, "strengest." As in so many other instances this umlauted form has disappeared in the general tendency to simplification in Modern English; but it was usual in Old English, representing the older form "ira," "ista," the "I" of which palatalized the preceding accented vowel. The more familiar Adjectives, for example, "yfel," evil or bad; "gōd," good, were irregularly compared as they are in Modern English. Adverbs did not use the auxiliaries "more" and "most," or any equivalents for them; but were regularly compared with the terminations "or," "ost," as "georne," "geornor," "geornost," eagerly, more eagerly, most eagerly.

The Numerals were often treated as Nouns, being followed by the name of the thing or things modified, in the Genitive plural; as "hund horsa," literally rendered, "a hundred of horses." The first three cardinals "ān," "twā," "ðrēō," were declined like Pronouns, though with some irregularities; but the rest were generally indeclinable. There were two words for "ten:" "tene," which was used in the compounds "ðrēōtiene," "fēōwertiene," etc., and "tig," which had more exactly the meaning "a ten," or a decade, and was therefore used in the compounds "twentig," "ðrittig," "fēōwertig," meaning precisely, "Two tens," "Three tens," "Four tens." A peculiar feature of the Old English numeral system was the use of the prefix "hund" before all numbers from seventy to one hundred and twenty. Thus "hundēāhtatig" was eighty, "hund-tēōntig," or

"hund-ten tens," was an expression for one hundred, and the oldest expression for one hundred and twenty was "hund-twelftig," literally "hund-twelve tens," in all of which the numerical expression seems to be quite complete without the "hund." This evident uselessness of the prefix led to its elimination in most of its uses, even during the Old English period, and later it came to be used alone for the number one hundred. The ordinals corresponding to cardinal "ān" were "forma," "fyrest," and "aērest," the latter a superlative form of the adjective "aēr," meaning early. "Forma" remains in Modern English in the curious double superlative, foremost, which really means "most first." "Fyrest" is easily recognized in modern "first," and "aērest" remains in the archaic "erst," as its positive is found in modern "ere." There was no proper ordinal corresponding to "twā;" but instead Old English used "ōðer," and "aefterra." The normal termination of the Old English Ordinal was "dā," "tā," or "ðā," and we have accordingly "ðridda," "feorða," "fifta," "siexta," etc. After "siexta," the large majority of the ordinals have the "ða" termination, from which comes the "th" in "eighth," "ninth," "tenth" and the rest.

The prepositions and conjunctions are with very few exceptions of Old English origin, and for the most part have retained substantially the old forms and uses. There are, however, a few interesting differences between the old and the recent usage. One of these is in the word "wiþ," which in Old English meant "against." This meaning persists in a few compounds, such as "withhold," and "withstand," meaning etymologically "to hold against, or to stand against." The idea of modern "with," was expressed in Old English by "mid," a word

from a root cognate with that of the German "mit." Old English "ongean," "in front of" or "opposite," is the root of modern "against," whichh as taken the place of old "wiþ." Old English had also the two words "ac," meaning "but," and "butan," meaning "without" or "except." The history of these is like that of the previous pair; "ac" has been lost, and "butan," modern "but," takes its place; while the specific function of old "butan" has been turned over to a word of French derivation, "except."

The particle of affirmation in Old English was "gēa," almost precisely our modern "yea." "Yes" seems to have come from a more emphatic phrase, "gēa swā," "yea so," or "yea indeed." The common negative was "ne," used in the sense of "nor" as late as the time of the Poet Surrey. "Ne" could easily be combined with verbal forms and frequently was so combined, giving such forms as "naes," was not, from "ne" and "waes." "Nā," and "nān" were also frequently used for "no" and "none." Old English made an emphatic negative by repetition; and the rules of syntax seem to have put no limit to this process. A sentence from Alfred's translation of the story of Orpheus, telling the effect of his music in Hades, will illustrate the extent to which this repetition of the negative might be carried: "Nān hēort ne onscunode nāēnne lēon, ne nān hāra nāēnne hund, ne nān nēat nyste nāēnne andan;" which literally translated would run thus: "No hart feared not no lion, nor no hare no hound, nor no cattle knew not no terror." This was correct English in its time and certainly puts great emphasis on the negative idea. The double negative persisted in good English usage through the Middle English period and into the Modern; and we probably owe its entire elimination to the writers of the eighteenth century.

The Verb may be called the working man of the vocabulary, and in these most hard worked words we are likely to find some of the most interesting and important changes. The verbs, even more than other words, reflect the changes in the customs, the education, the religion, the political institutions, above all in the Literature of a people. We may see the whole life of a nation implied in the words by which their action is spoken or written; and of course this function of telling the action of a people is discharged mainly by the verbs. We see then why the Latin term "verbum," "word," is appropriated to this special class of words. Nouns, the names of things or persons; Pronouns which merely stand for other words; Adjectives and Adverbs which name qualities and are therefore mere attendants upon other words; Prepositions, Conjunctions, Particles, which, so to speak, merely fill in the chinks of speech; these are not words in the same sense as the verbs which tell what we think, feel and do. We are coming to the very heart of our subject when we study the little symbols of ideas which carry in them the loves, hatreds, hopes, despairs, joys, sorrows, losses, gains, failures, successes of mankind. If any part of our subject can be rescued from the traditional dryness of grammar and philology, it surely ought to be this.

There are some characteristics of the Teutonic verb system in general, which should be considered briefly before we enter on the detailed study of the Old English Verb. The Teutonic languages have a double system of Conjugation, inflecting certain verbs by what is called the "Strong" conjugation, and certain others by what is called the "Weak." The Strong verbs form their Preterite tense and their Past Participle by a vowel change, as in the verb "sing," "sang," "sung;" the Weak by add-

ing to the stem the letters "d," "ed," "de," "t," "te," as in the verbs "love," "loved," "loved;" "sleep," "slept," "slept." Again, the Teutonic verbs are distinguished by their comparatively few and simple inflectional forms. For example, there are in English really only two tenses, the Present and the Past; such ideas as are expressed in other languages by the forms of the Future, Imperfect, Aorist, Pluperfect, and other tenses, being left, in Old English to be inferred from the context, and in modern English expressed by the use of auxiliaries, "have," "had," "shall," "will," etc. Modern English grammars make a show of elaborate tense formations through these auxiliaries; but they are not inflected forms; not real tense forms of the verb. So it is characteristic of the Teutonic verb not to mark the Passive voice by any real inflectional change. For the Active we say "he loved;" for the Passive "he was loved;" which again is the expression of the idea by use of an auxiliary, not a true inflected Passive voice form. There is just one example of a true passive in English; the existence of which may indicate that at some remote period the language was in this respect like the other Indo-European tongues, Sanskrit, Greek, and Latin. In Old English the verb "hātan," to call or name, had a passive form "hātte," plural "hātton," meaning was or were called. A much changed form of this occurs in early Modern English Literature; as in Surrey's phrase "and Geraldine she hight," where "hight" is clearly a passive form meaning "was called," and is the survival of Old English "hātte." So again English, with the Teutonic languages in general, makes one form serve for the Optative and the Subjunctive Modes. Whether the idea is one of wish, or conditional action, must be determined in Old English by the connection; and a careful study of the

best modern usage shows clearly that the Subjunctive as a distinct inflected form, is disappearing from the language. The English mind seems to prefer to express such ideas by a combination with auxiliaries rather than by inflection; and the purists who struggle to preserve the true Subjunctive, insisting upon "if I be," and "if I were," instead of "if I am," and "if I was," are fighting a losing battle, because they have against them a race tendency, not simply English, but Teutonic.

In spite of this fundamental simplicity of the Teutonic verb, when we come to compare the Old English with the modern forms we get the impression of a complicated system of complicated conjugations. Something of this is due to a needless multiplication of Conjugations by the grammarians, in their zeal to provide accurate scientific classifications for all the variations; a work which the simplifying tendency of the language has been steadily undoing for a thousand years; but, as in the case of nouns and pronouns, Old English did by inflection a great deal of that work of expression for which we now depend upon auxiliaries and prepositions. Modern English grammar is the result of the working of the tendencies to change, upon the material of the Old English words and forms; and therefore, for anything like a clear understanding of modern usage, we must have some acquaintance with the main lines, at least, of the old grammatical system.

The "strong" verbs were divided into two classes: the "Ablaut," or "Gradation" Series, referred to in a previous chapter; and the "Reduplicating" verbs, in which the characteristic vowel change is accompanied and conditioned by a reduplication of the initial consonant, a mode of inflection familiar to those who have studied the Greek grammar. Six Series of "Ablaut" or "Gradation" verbs

are distinguished by the Sievers-Cook Grammar, and may be studied in detail in the Second Part. Forms corresponding to most, if not all of these, may be found in Modern English usage, though the tendency to levelling of forms has carried a large number of the verbs over from the "strong" to the "weak" conjugation. The principal parts, in which the series of vowel changes appeared were: 1. the Present Infinitive, 2. the Preterite Indicative Singular, 3. the Preterite Indicative Plural and 4. the Past Participle. As:

Pres. Inf. rīsan Pret. Sing. rās, Pret. plu. rison
Part. risen.

This is easily seen to be the same form substantially as our modern "rise," "rose," "risen." In many of the verbs, however, which have, in general, retained the Ablaut system of conjugation, there have been interesting and important changes which will be considered when we study the Middle and Modern periods of the language history. The distinct form for the Plural Preterite may be noticed here, as the occasion for the uncertainties and frequent solecisms in Modern usage as between the vowels "A" and "U," in the Preterites and Past Participles of these verbs. In the "Reduplicating" verbs the process of formation is veiled, even in Old English, by the phonological changes which took place after the "Reduplication." There were two distinct classes of these verbs: 1. those which had their Preterite in "ēō," as "cnāwan," "cnēōw;" Modern "know," "knew;" and 2. those which formed their Preterite in "ē"; as "hātan" "hēt," meaning "call," "called." This word, which gave us our one clear example of a true Passive form in English, is also

of special interest as the one word which reveals to the naked eye, so to speak, the process of "Reduplication," in Old English. It had, beside the Preterite form "hēt," given above, another, "heht," not so often used, in which the reduplicated "H" is clearly visible. A process of contraction very often seen in Old English is that by which a medial "H," like this, is dropped. ("H" is a notoriously weak consonant, constantly being pushed out of the way or absorbed by its stronger mates.) One effect of this dropping of the medial "H," is the lengthening of the preceding vowel, or its blending with the following vowel, when there is one, to produce either the long "e," or the "eo" of the other class. Some such process as this, working slightly different results with different consonants accounts for the forms of the verbs called "Reduplicating."

The "Weak" verbs also were much more complex than what are known as the "Regular" verbs of Modern English. There were three classes, showing distinct differences in conjugation; differences which have almost all disappeared in the later development of the language, but which must be known and considered if we are to understand that development. The characteristic peculiarity of the "Weak" verbs is, as already noticed, that they form their Preterite and Past Participle by the addition to the stem, of the letters "d," "ed," "de," "t," "te." Whether the consonant shall be "D" or "T," is determined by the nature of the consonant preceding; if that is one of the "voiceless" or "surd" letters, "C," "F," "P," "S," "T," the consonant of the Preterite will be also a voiceless letter, that is "T;" but if the consonant of the preceding syllable is a voiced letter, or a sonant, "B," "D," "G," "V," "Z," then the consonant of the

Preterite will be also a voiced letter, that is, "D." Thus "cyssan," "cyste;" but "secgan," "saegde." In many cases, however, a vowel, ("E," in the first class, and "A" or "O," in the second class), is inserted between the two consonants, in which event the consonant of the Preterite ending is regularly "D." Thus "fremman," to perform; Preterite "fremede;" "lufian," to love, Preterite "lufode." Many of the verbs now counted among the "Weak" or "Regular" verbs of our modern grammar, were originally "Strong" verbs; and the persistence of some of these strong Preterites among the uneducated who do not feel the influence of literary usage accounts for many of the solecisms such as "drug" for "dragged," and "clumb," for "climbed." In this latter instance the use must still be counted as divided. Lowell cites "clumb" as a Yankee dialectal solecism; but Milton, Wordsworth and Tennyson all use "clomb." The form "clomb" must be recognized as persisting in the language of Poetry, while "climbed," the weak form, has established itself in the language of Prose and of ordinary conversation.

A small group of verbs of somewhat peculiar interest is that called by some authorities "Strong-Weak" verbs, and by others "Preteritive Presents." The latter term suggests the characteristic fact that they have for the Present Indicative a form closely resembling a "Strong" Preterite; and the former arises from the further fact that they form their Preterite upon the stem, according to the method of the "Weak" conjugations. Examples are found corresponding in their Preteritive Presents to all six of the classes of the "Ablaut" series. One of these verbs is "witan," to know, whose Present Indicative was "wāt," like the Preterite of the First Ablaut class;

and whose Preterite was "wiste," formed according to the analogy of the First class of "Weak" verbs. Both of these forms are found repeatedly in the Elizabethan Literature, and occur in the King James Bible; as "We wot not what is become of him;" and "Wist ye not that I must be about my Father's business."

In the formation of Mode, Person, Number, etc., the striking difference in the methods of Old English, as compared with Modern, is in the use of inflections rather than auxiliaries and pronouns. Thus in the Present Indicative, the second person singular was expressed by the termination "st," and the third person by "th;" terminations which are sufficiently familiar still in the language of poetry and prayer, but have disappeared from the language of ordinary prose and conversation. Even in such modern use, however, the pronouns "thou" and "he" must be generally used, while in Old English this was not necessary. The present plural, in all three persons, was "að," and the Preterite plural was "on," both which forms have been lost. Another interesting form in the Old English verb inflection, was the prefix "ge" in the Past Participle, familiar to students of German, which even in Old English was very often omitted, which is found in Middle English in the form "y," as "yclept," "named," and which modern usage has eliminated entirely.

The verbs which in Old English are known as irregular or anomalous are those whose forms cannot be classified with any of the varied conjugations described as "Ablaut," "Reduplicating," "Weak," or "Preteritive Present;" which generally use more than one root in the formation of tense and mode, that is, are really combinations of different verbs, one root being used for some

forms, another, for other forms, and so on. The substantive verb "to be," is thus irregular in many if not in all languages. The Sievers-Cook Grammar of Old English, in its last edition, gives four roots for this verb, as follows: 1. "es," from which are derived "eom," "am," "is," and the plural and optative forms, "sint," and 'sie," which have been lost from Modern English, but whose cognates may be seen in Modern German. 2. "er," "or," from which come "eart," "art," and "earun," "aron," "are." 3. "bheu," from which come "bēo," "bēon," "be," "been," "being," and the obsolete "bist," "bið," which also have their cognates in German. 4. "wes," from which come "waes," "was," "wāēre," "were," with "wesan," and other forms also lost to Modern English, but to be seen in cognate words such as "gewesen," in German.

Corresponding to our modern word "go," with its irregular Preterite, "went," were three words in Old English: "gān," "gongan," and "wendan." Of these, "gān" was irregular, having for its Preterite the word "ēode," evidently from another root. "Gongan" was a Reduplicating verb with its Preterite, "gēong;" and "wendan" was a "Weak" verb with its Preterite "wende," "wendon." The changes in these forms in Middle and Modern English will be considered under those periods; but it may be noticed here that for our modern Preterite of "go" we have dropped the old Preterite "eode," which persisted in Middle English in the form "yede," have passed over the forms of "gongan," and have transferred to "go" the Preterite of "wendan," in modern "went," keeping, however the verb "wendan," in modern "wend," with a slightly changed form and meaning, and made a new "Weak" Preterite for this

adaptation of the old verb, "wended." There could scarcely be a better illustration of the complicated and delicate work of elimination, choice, adaptation and alteration effected by the unconscious processes of grammatical development.

The verb "dōn," "do," had in Old English the Preterite "dyde," formed according to the analogy of the "Weak" verbs, and the Past Participle "gedōn," which is as clearly a "Strong" form; these all corresponding closely to, modern "do," "did," "done."

"Willan," "to will," had its Preterite in the "Weak" form, "wolde," and had no Past Participle. It was regularly used to express purpose. "Sculan," "shall," was a Preteritive Present verb, its Present Indicative form "sceal," corresponding to the Second class of the "Ablauts," and its Preterite, "scolde," being as clearly "Weak." It was regularly used to express the idea of obligation; and the Old English writer held these words "willan" and "sculan" strictly to these meanings. The simple future he usually expressed by the forms of the present, leaving the reader to gather the idea of the future from the context.

CHAPTER VI

Period of Middle English, 1100-1400. General Historical Conditions.

THE Norsemen or Scandinavians were closely related to the English, and at all periods have strongly influenced their speech. Much more important, however, than the direct Norse influence, and the matter of greatest consequence in the Middle English period, is the part which the descendants of the Norsemen played in bringing the Latin French influence to bear upon English life and language. The Norsemen were even more daring voyagers and fighters than the early English. They sailed around the coast of Norway up into the Arctic Sea, in the Tenth century, one of the most interesting bits of Old English prose being the account which King Alfred gives us of the story told him by one of these early Norse voyagers about his sailing around the northern coast of Norway. These early Norsemen settled Iceland and visited Greenland; and there is good reason to believe that they saw the coast of North America, centuries before Columbus discovered the West India Islands. More to our present purpose, however, is the fact that these Norsemen visited southern Europe and settled in Sicily and France. Those who established themselves in France founded the Dukedom of Normandy, and became a rich, powerful, progressive, civilized Christian nation. Unlike the English, they took the language of the people they conquered, of course modifying it

somewhat by the introduction of their own words and forms, yet speaking and writing a language that was not in any sense Norse, but Norman French. French, as we have seen, is one of the divisions of the Italic Branch, growing out of the Vulgar or popular Latin, mingled with the Celtic of the original inhabitants of Gaul, and the Teutonic of the Frankish tribes who came into the country after the fall of the Roman Empire. Thus there were elements of affinity between this Norman French and English which made it quite natural that they should mingle when they came into mutual relations.

During the later years of the Old English period, there was a good deal of contact between the two nations. It was not a long voyage across the channel from Normandy to England; and there was a considerable amount of travel back and forth, especially among the clergy and the royal and ducal families. Normandy was in advance of England in scholarship and art; and the later English Kings of the period were inclined to favor the introduction into England of Norman culture and Norman fashions. There was also more or less intermarriage between the families of the Kings of England and the Dukes of Normandy. Especially during the reign of Edward the Confessor, was Norman French the fashion in England. Edward gave important positions in the Church and about the Court to Normans; he read Norman writings and helped to make them widely known among the few English who could read. In these ways, through the inherent elements of affinity, the original racial kinship, the previous associations, the Normans found England ready for them in 1066, so that the English language, with comparative ease, received Norman ideas and Norman words when the English people submitted to Norman Kings.

Throughout the early Middle English period there were two languages in England spoken side by side. The King, the Norman nobles, the higher ecclesiastics, spoke French; the laboring classes, the farmers, the old Saxon Franklins or Squires, the descendants of the old English Kings and Earls, the parish priests, in a word the great body of the population spoke English. French, however, was the language of the law courts; if an Englishman was tried for any offense against the laws it would be before a Norman Baron, and the trial would be carried on in the French language. French, moreover, was the language of the higher schools. When an Englishman went to the University, if he did not speak Latin he would have to speak French. He would hear French from the lips of his teachers; he would be made to feel, if he were not directly told, that English was a rude inferior sort of language, fit for laboring men but not fit for scholars. On the other hand English had the great advantage of being the home speech of the people. The Normans never came to England in multitudes as the English came to Britain; the Norman invasion was not a migration, and the English were not exterminated or crowded out of their homes as the British had been. They submitted without much resistance to be ruled by Norman kings; but they kept their homes; they maintained their social customs; they forced the Normans to rule the country largely in accordance with English ideas. As time passed on there came to be intermarriages between English and Normans; and as these were generally of a Norman man with an English woman the language of the home remained English rather than French; for it is generally the mother rather than the father who determines the household speech. We speak of the Fatherland, but of the Mother tongue.

When the Mississippi river is joined by the Missouri the two currents flow on together for miles without apparently mingling; you can see the big muddy stream of the Missouri clearly distinguished from the comparatively clear waters of the Mississippi. After a while, though nobody can tell just where and when the change takes place, the line between the two is lost, there is but one stream and it is the Mississippi. It was like this with the two languages. For many years they flowed on side by side, apparently not mingling; yet all the time that they appear superficially so distinct, under the surface they were blending. We cannot point out time and place for the actual unifying of the two forms of speech; but when we read the works of Chaucer, Wyclif and Gower, we find that there is one language; and though greatly changed from the language of King Alfred's day it is still unmistakably English, not in any true sense of the word French.

It is difficult to trace the process by which the English language was modified through its contact with the French in the Middle English period; but there are a few facts of importance which may be pointed out as illustrating the change which was going on. In the year 1204, in the reign of John, Normandy was separated from England, as a part of the historical movement by which the Kingdom of France was being built up largely at the expense of the French dominions of the Kings of England. Since the accession of Henry the Second, Angevin, rather than Norman had been the title of the Kings, and of the French language which they spoke. It was a century later and more when Chaucer laughs at the language of the Prioress, remarking that she spoke French:

"of the scole of Stratford atte Bowe
For French of Paris was to hir unknowe;"

the significance of which from our point of view is that Chaucer evidently thought of French as a foreign language, the standard form of which was Parisian rather than Norman. After John's failure to hold on to his French dominions it became more and more impossible to use the French language for official purposes in England. The monarch, from this time on, became primarily English, his French affiliations becoming more and more secondary. A recent historical study of the career of Joan of Arc makes a plausible argument to the effect that if her movement for the liberation of France from English domination had failed, it is not at all impossible that France might have been completely absorbed in England. If this had been the political outcome of the long struggle of the Kings of England to retain and extend their dominions in France, we might have had to study an extension of the English language till it embraced the people of France accompanied by such a modification through French influence as would have resulted in a French-English speech very different from either modern English or modern French. Not to go any further with this sort of speculation, and returning to the study of the historical facts which are undoubtedly significant for the development of the language, the next thing that comes to notice is the issue by Henry, the Third, in 1258, of an official proclamation in three languages: English for popular use, French for the Court officials and the Norman aristocracy, and Latin for permanent record.

This official use of English by a Norman King marks a very important epoch in the history of the language, suggesting that after one hundred and fifty years of the existence of the two languages side by side, it is now settled that English is to remain at least a co-ordinate form of

speech for official purposes, and is not at any rate, to be ignored by the rulers of the land. A study of this proclamation shows that the English thus recognized as the national tongue is essentially the same as Old English, a pure Teutonic speech with only a slight admixture of Latin or French elements. About a hundred years passed, French words, phrases and sounds working their way into English, and the English thus modified working its way into the use of the ruling classes of society; and then in the years 1362 and 1385 occurred two events of capital significance. At the earlier of these two dates Edward III. established the use of English in the courts of law, so that thenceforth the Englishman accused of crime must be tried by those who could understand and speak his language. If the Norman Squire would continue to discharge the duties of the "Justice of the Peace," associated with his rank, he must learn English. At the later of the two dates, 1385, under Richard II., English was made the official language of the Universities, so that the education of the country was thenceforth to be no longer exclusively French. The learned men, when they did not lecture in Latin, might use English; the Englishman need no longer feel that to speak his own language was a sign of rudeness; that to appear as a scholar he must use French. Thus, socially, English, at the end of about three hundred years, had held its own, and to a great degree won over to itself the classes that formerly spoke French. Of course it had been greatly changed in the process, though the most important features of the change were in the line of its natural development; and while it had adopted many French words and forms it was still essentially English.

A glance at the literary history of the time is necessary to give anything like an adequate idea of this language

movement. During the years immediately following the Norman conquest there was little important writing in English. Indeed, for two hundred years before this, during the West Saxon period of Old English, the literary spirit was not very strong; for while a good deal of writing was done it was not to any considerable degree original or creative. Alfred the Great and his contemporaries and successors for two hundred years wrote mostly translations or homilies and saints' lives, which were little more than compilations, or paraphrases from the Scriptures or from late Latin writers. French poetry and romance constituted the bulk of the current literature of the first two centuries after the Norman conquest. English, however, did not die. The Anglo-Saxon Chronicle was kept up; and during the period from 1200 to 1350 appeared, among other works, the Ormulum, a metrical paraphrase of parts of the Bible; Layamon's "Brut," a long versified work in Epic form, giving the legends of Arthur, and other legendary stories connected with early British history, containing among others a very early form of the story of Lear and his daughters; the "Ancren Riwle," or "Rule for Anchorites," and the "Ayenbite of Inwit," or "Prick of Conscience," devotional works written by ecclesiastics especially for the use of monks and nuns; and the "Owl and Nightingale," a poem attributed to a certain Nicholas de Guildford. These, with the other similar productions of the time, are of no great value as pure literature; but they are very important for the language history as tracing the progress of the movement which made our modern English through the thirteenth and the first half of the fourteenth centuries. Study of them shows that the same process we noted in the social and political language was going on in the literary tongue. French ideas of verse

and poetical expression, with French words and phrases, are working their way into English; but English absorbs them and remains English, while this literature written in English is gradually, even among the ruling classes, taking the place of that written in French. When we come to the end of the Middle English period and read the works of Chaucer, the Vision of "Piers Ploughman," Wyclif's Bible, and Gower's poems, we see the completion of this process. A brief comparison of "Piers Ploughman" with the writings of Chaucer would make the situation very plain. "Piers Ploughman" is a moral, allegorical poem, written by a man of the people for the common people. It is very strongly, aggressively, English, retaining the Old English strongly accented, alliterative verse and bristling with the homely expressions of everyday life. Yet to be intelligible to any readers of this time a writer is compelled to use a considerable number of words of French origin, and the fact is that this writer has nearly the same proportionate number of such words as other writers of the time. In Chaucer's works, on the other hand, we see the French influence at its height. He writes for the upper classes, addressing his poems sometimes to the Kings, and using the Death of Blanche, the Duchess of John of Gaunt, Duke of Lancaster, as the subject of one of his most important poems. He ridicules the Old English alliterative verse, calling it the "rim ram ruff" style; though for his own artistic purposes he uses alliteration freely. He employs many French forms of versification and invents other forms of his own based upon the forms of the French poets. He takes much of his material from French and Italian sources, so that critics are accustomed to speak of clearly marked French and Italian periods in his poetic development. Naturally, then, the proportion

of French words would be large; he would make free use of the French sounds of letters which had established themselves in the language and of French idioms and grammatical forms, so far as they had become English. All this is true; the proportion of French seems comparatively large, and the French influence has to a great degree transformed the language. And yet, when we come to examine the diction carefully, there is not so much more of the French, in comparison with "Piers Ploughman," as one would expect. The language is still unquestionably English; so purely so as to deserve Spenser's praise:

"Dan Chaucer, well of English undefiled."

It is not French anglicized; it is English with a slight flavor of French. Moreover—and here is the important matter—this English of Chaucer is the unquestioned literary language of England; it is written for scholars and clergymen, for lords and ladies, for Kings and Queens, as well as for the common people.

In the Middle English period, four dialects are clearly to be distinguished, corresponding closely to the four dialects of Old English: "Kentish" is known by the same name as in the older time, but shows of course the characteristic changes of the period. The "Ayenbite of Inwit," or "Prick of Conscience," a devotional work of about the year 1340, is the most important literary example of this dialect. Corresponding to the old "West-Saxon," is the "Southern," of which the "Ancren Riwle," and the semi-historical writings of Robert of Gloucester are important examples. The successor of the old "Northumbrian" is called, in this period, the "Northern," the collection of old

religious dramas called the "Townely Mysteries," being an important example. This dialect shows strong influence from the Danish, but does not yield to the influence of French so much as do the others. Attention has been called to the fact that the Northumbrian country extended up into the southern part of what is now called Scotland, reaching from the Humber river on the south to the Forth, just north of Edinburgh. It is the Scotch part of the Northumbrians who have preserved the dialect in a form which has literary importance. In the latter part of the Middle English period the poets Barbour and Dunbar wrote in this dialect; and from their time until the time of Burns, and indeed until the work of the Scotch dialect writers of the present day, this Scotch form of the old Northern English has remained in use, a living language. Because of geographical and political associations we might be led to think of this dialect as kindred to the Highland Scotch; which would be a serious mistake. Highland Scotch is Celtic, while the speech of the Lowlands is very pure Teutonic, and gives us the closest existing resemblance to Old English. In its Middle English form it was the direct successor of Northumbrian, the dialect in which English Literature was born. The "Midland" dialect corresponds to the "Mercian" of Old English, and is of the four dialects the one which most closely resembled Modern English, and which bears to it the most important linguistic relations. The reason for this is simple enough. London very early became the great political and social center of the English nation; and London, though it now lies on both sides of the river Thames, was originally built on the northern bank. A river boundary was in early days of far more importance than it is now; and it is probable that if London had been built on the south bank of the river,

Modern English would have been much more like the language of Alfred the Great, and we should have gone to the West Saxon for the direct ancestors of our present literature. But London was a Midland city, and the speech of London was the Midland dialect. The great writers of the later Middle English period therefore naturally used this Midland speech; and thus it is the branch of Middle English from which has most directly grown the English we speak and write today. The "Ormulum" and Layamon's "Brut" are examples of this Midland dialect in its earlier period, about 1250; and the works of Chaucer and Wyclif show it in its later form, about 1380, when it comes nearest to modern forms and may fairly be called the language of England.

CHAPTER VII

Period of Middle English. The Vocabulary.

IN the additions to the English vocabulary from Latin, Celtic and Scandinavian sources, it is difficult to distinguish with certainty the words which belong to this period from those which had already fixed themselves in general use during the centuries immediately preceding or from those which came into the language in the period immediately following. Probably many words of Latin derivation expressing governmental ideas belong to this time, which do not appear in Literature till later, as official documents were generally written in that language. Latin, during the middle ages, was the universal language of scholarship. Every educated man must of course write and speak it; and the universities, as they developed in England, greatly extended its knowledge and use. The Bible, for the time, in England as in all western Europe, was the Latin Vulgate; and Wyclif's translation, made toward the end of the period, was marked by a large predominance of Latin forms and words of Latin derivation. We may say then in general, that medieval English has for one of its characteristics a large addition of Latin words to the vocabulary, without regard to the words of ultimate Latin origin which came through French.

The Celtic addition at this time is so small as to be practically negligible. The Celts remained in more or less close relations with the English, living in considerable

numbers in Wales, in the Highlands of Scotland and in Ireland; and in less numbers in the Isle of Man and in Cornwall; but a very few words, such as "clan," the Gaelic term for a political and social group bound together by common parentage, can be found as surely Celtic of this period; not enough to be of importance for their effect upon the language.

There is such a close resemblance between Scandinavian forms and those of the Northern dialect of Middle English and the Northumbrian of Old English, that Philologists are often puzzled to distinguish between them, and can not always speak positively as to their exact derivation. Probably the most of the additions to English from this source belong to the time of the Danish invasions, in the Old English Period; such are "flag" and "leg" which may be suggestive of warlike marches and parades, "keg," which may remind us that the Dane, like the Englishman, dearly loved his beer; "dash" and "gnash," which also may reveal characteristic qualities and habits. The connection of the Danish element with Government, referred to in connection with the time when they were the rulers of England, is again suggested by the word "by-law," probably belonging to this time, whose original meaning seems to have been "town law," or local as distinguished from general law. Much the most important element of the borrowed vocabulary of this period is, of course, the French which for the most part is originally Latin, but contains also some Celtic, Norse and even Teutonic roots. It is common to use the word Norman for this element of the vocabulary, as if Norman and French were synonymous in this connection. This, however, is manifestly incorrect when we remember the facts already referred to as to the historical connection of England with other parts of France.

It is clearly not historically true, as so often taken for granted, that the Norman conquerors forced or attempted to force their language upon the English. The exact opposite, though not true either, would be much nearer the facts. English did, in a sense, force itself upon the conquerors. In order to govern England successfully, they found it necessary to use the English language; and as they gradually became identified with their subjects in other respects, ceased to be French and grew to be English in ideas and customs, they gradually by an inevitable process, abandoned their ancestral tongue and took up the English which had become native to them, or rather to which they had become native; our language beginning thus that career of conquest and assimilation which it has followed through all the centuries since. To gain a clear notion of how far English had become colored by French in the course of this process it will be useful to note the words of French derivation in a passage from Chaucer, and then in one from Shakespeare. The passage from Chaucer is taken from the description of the Prioress in the Prologue to the Canterbury Tales; the words of French derivation are italicized:

"Ther was also a *nonne*, a *Prioresse*,
That of hir smyling was ful *simple* and *coy;*
Hir gretteste ooth was but by *Seyint Loy;*
And she was cleped *Madame Eglentyne.*
Ful wel she sung the *servyce divyne*,
Entuned in hir nose ful semely;
And Frensh she spak ful faire and *fetisly*,
After the scole of Stratford atte Bowe,
For Frensh of *Paris* was to hir unknowe.
At mete wel y-taught was she withalle;

She lete no *morsel* from hir lippes falle,
Ne wette hir fingers in hir *sauce* depe.
Wel coude she *carie* a *morsel* and wel kepe,
That no drope ne fille upon hir brest.
In *curtesye* was set ful muche hir lest."

Seventeen words in these fifteen lines, or one hundred and fourteen words, that is, about fifteen per cent, are of French origin.

The passage from Shakespeare is taken from the words of Oberon to Puck in the "Midsummer Night's Dream."

I know a bank where the wild *thyme* blows,
Where Oxlips and the nodding *violet* grows;
Quite over *canopied* with *luscious* woodbine,
With sweet *musk* roses and with *eglantyne:*
There sleeps *Titania* sometime of the night,
Lulled in these *flowers* with *dances* and *delight;*
And there the snake throws her *enamelled* skin,
Weed wide enough to wrap a *fairy* in:
And with the *juice* of this I'll streak her eyes
And make her full of hateful *fantasies.*
Take thou some of it and seek through this grove,
A sweet *Athenian* lady is in love
With a *disdainful* youth; *anoint* his eyes;
But do it when the next thing he *espies*
May be the lady; thou shalt know the man
By the *Athenian garments* he hath on."

Of the one hundred and twenty-seven words in these sixteen lines twenty are of French origin; about the same proportion as in the lines from Chaucer. In both of these selections it happens that the percentage of French deriv-

atives is rather above the average of the author's usage; but it is plain enough from them that, large as the French element is, it is not enough to make the language seem anything but genuine and substantially pure English; and the comparison of the two passages also makes it evident that in Chaucer we have come practically to the end of the process of transformation. The differences between his diction and that of Shakespeare are unessential. In Chaucer, as plainly as in Shakespeare, barring some slight matters of spelling, we are reading a bit of the English of Modern Literature.

Out of the multitude of words of French origin which came in to English during the Middle period, a few may be selected which illustrate the known facts of history, and therefore go to show how the language development moved along in close relations with the political and social life of the times. That the French were the ruling class of society is a sufficiently familiar fact, but it may be made a more vivid fact if we recall that the words for the different orders of the Aristocracy, "Duke," "Marquis," "Countess," "Viscount," "Baron," are French words. That the nation remained English, and that its English quality surely overcame and absorbed the French, socially and politically as well as linguistically, would appear from the facts that the names of the chief rulers, always nearer to the people than the Lords, remained English "King" and "Queen;" that English, also, is the name of the order next to the commonalty, the link between the people and the peerage, the "Knight;" and that the one order of the peerage whose name stood most definitely for real service, and which was an original English order, kept its English title "Earl," though his lady received the French title of "Countess." The governing function of the French is

suggested, again, by the prevalence at this period of the words "prison," "court," "justice," all words of French derivation.

That mercantile life and the skilled occupations were invaded by the French would appear from the frequent use of the words "merchant," "carpenter," and "butcher," and the complete displacement of the corresponding words of English origin; while words connected with agricultural life remained largely English. That the wealth of England, and to a considerable extent, ownership of the land, passed into French hands is suggested by the French word "money" taking the place of Old English "mint," and by the current use of the French words, "treasure" and "rent." That the French, having been victorious in war, remained the teachers and leaders of the nation in matters of warfare, appears in the fact that almost all military terms are of French origin. To this period belong the words "battle," "banner," "arms." That there was a social mingling of the French and English, leading to numerous inter-marriages would be reasonably inferred from the fact that while "father," "mother," "brother," "sister," pure English words, remain in use for the closest relationships, those a little more remote receive at this period new French names; as "aunt," "nephew," "niece," and "cousin."

The revival of English Literature which took place in the later Middle English period, and which culminated in the work of Chaucer, was distinctly a French revival; that is, the main external influence perceptible in it was French, though as has been already suggested, Chaucer and Gower show that they were acquainted with and made use of Italian Literature. While Chaucer's diction is a very pure English, the character of his words of French origin shows

the important part which French influences played in his education, and in his intellectual and artistic development; and in this respect Chaucer is doubtless typical of the intelligent people of his time. The names he uses for his metrical forms: "Ballade," "Compleynte," "Envoy," as well as the titles he gives to some of his Poems, as "Legende," "Parlement," and others, are largely French; and a marked thought movement, a great intellectual quickening ministered by the French language, appears in such words as "curiositee," "imaginacioun," "inquisitif," "permutacioun," "hemisphere," "philosophical," all of which are Chaucerian French.

To the Middle English period belongs also the first large infusion into English of words of Arabic derivation. It has been pointed out already that the Arabs of the middle ages were in advance of Christian Europe in Science and in some of the Arts. Their Science may not have been of any great permanent value, since the true methods of successful scientific investigation were not understood; but it profoundly influenced the thinking of the time, and it left words which are still in use; many of them colored, to be sure, by the superstitions of Alchemy and Astrology. One quite simple and easy way to realize something of their influence upon European thought, and so upon our language with the other languages of Europe, is to look in any dictionary for the words beginning with the syllable "al." This is the Arabic definite article, and a number of the words beginning with these letters are Arabic words, and name objects or ideas which the Arabs gave to medieval Europe. Some of the more familiar of these are "alchemy," "alkali," "almanac." Other words of Arabic origin, not so manifest because more altered by the other languages through which they have passed on their way to English, are "cotton" and "amber."

Greek derivatives of all periods may be divided into two classes: those that have been taken from the original Greek writers directly, with slight changes of form, to express religious, philosophical, or scientific ideas; and those that have filtered into the language through other languages, notably Latin, and often have been so changed in the process that they are with difficulty recognized. The first of these classes may usually be known by their greater length, and by the use of double consonants to indicate some of the peculiar Greek consonants which occur in them; such as "ch" for Greek "Chi," "ph" for Greek "Phi," "ps" for Greek "Psi." These are generally words which have been coined to express the thoughts of students and investigators, and are frequent in Modern English. Some of them that came into use during the medieval period are "philosophy," "phantasie," also spelled "fantasy," "cathedral," "demon," "prophet," "baptize." An interesting illustration of the other class, those that came into English through other languages and were greatly changed in the process is the word "Bishop." From Greek Episcopos, by a regular vowel change in the transition between the two languages, came Latin Episcopus.. The Old English cut off the initial "e" and the final "us," and altered the "p" to "b," making the word "Biscop," which is the usual Old English form. The general tendency of Middle English to soften the hard "c" gives us the modern word, which appears for the first time in Wyclif. Other words of this type which came from Greek into Middle English are "asylum," "comet," "coral," "govern," "ink," "opium."

CHAPTER VIII

Period of Middle English. Pronunciation and Grammar.

SOME of the matters properly belonging to this Chapter have been necessarily anticipated in the study of the earlier period; and for the more detailed consideration of the grammar, one must go to the standard works on that subject. Reference to the Tables in Part II will give what is essential for the understanding of the discussion to which we now proceed.

It should be kept in mind that the changes evident in the Middle English period, in general grow out of the working of the two tendencies we have noted, all along, as conditioning the development of the English Language; namely, the tendency to level and simplify grammatical forms, and the tendency to seize upon and adapt to the uses of the language all available words, sounds and forms from other languages with which English is brought into close contact. The working of the latter tendency has been discussed in the last chapter; and the same tendency shows itself very plainly in the changes in spelling and pronunciation.

These are strongly conditioned by the influence of French, which, as we have seen, was brought into very close touch with English through the historical events and the social and political conditions of the centuries from Eleven Hundred to Fifteen Hundred. In the vowels the change appears mainly in the introduction of diphthongal combinations which were unknown to Old English, and

in the use of some French fashions of spelling and pronunciation. Thus the French "ou," in many words, takes the place of the simpler Old English "u": as, for example, Old English "ūre," "tūn," "scūr," become Middle English "oure," "toun," "shoure." "Eu," in such words as "reule," and "ew," in words like "newe," is thought to have had a sound closely resembling the New England dialectal "aouw," in words like "cow," "how," and so forth. "Ei," "ey," "ei," "ay," in such words as "feith," "wey," "gai," "lay," have the sound of the corresponding diphthongs in Modern English, in "feint," "they," "gait," "play." The letter "O" is made to take the place of "U" in a number of words like "above," "love," "wolf," the "U" sound being given to the "O" when thus used. A suggested explanation of this anomaly is the danger of confusion in the manuscripts between "U" and "N," which as there written looked very much alike.

The changes in the use of the consonants are much more numerous and radical, as the French organs of speech revolted very vigorously against the Old English gutturals and palatals. This, however, would not account for the first of these consonant changes to be noted, that is, the giving of the voiceless "S," sound to the letter "C" when used before "E," "I," or vowel "Y." This seems rather to be the result of an effort to restrict "S" to the voiced or "Z" sound, an attempt which was not carried through at all consistently, and which led to the introduction or enlarged use of "K" and "Z," and to the permanent confusion of the English use of "C." The peculiar English use of "CH," in such words as "church," begins in this period, seeming to be a sort of compromise between the Old English "K" sound of "C," and the French "SH"

sound in "chivalrie" and similar words. A like change in the use of "G" appears in words like "genuine," also from the French; and the same sound was given to French derivative "J;" this change also being probably the result of the effort of English organs of speech to accommodate themselves to the French way of sounding these letters, and the objection of the French vocal organs to the English palatal "G." Reference has already been made to the interesting theory that the Old English Scribes used the combination "GH" to insist upon the preservation of the palatal quality of Old English "H," in words like "liht," "riht," etc. Whatever may be the truth as to this theory, the fact is undoubted that this absurd spelling begins in this period, and seems never to have had any real use. The French tendency to make light of the "H," prevailed in these words, as well as in the initial syllable of such words as "honour," "honest," etc., and the silent "H," and still worse the silent "GH," remain among the many absurdities and anomalies of English spelling. Another of the questionable gifts of the French influence at this period is the "qu" combination to take the place of the much more rational old "CW" in the words like "quene," or modern "queen." "Z" begins to be used, but is rare as yet, to express the voiced or sonant "S." The introduction of the French use of "C," for the voiceless "S" seems to have prevented the success of the effort to distinguish clearly between these sounds by a consistent use of "S" and "Z." The Old English letter "Thet," ð, is entirely disused, and the corresponding character called the "Thorn" letter becomes comparatively rare, their place being taken by the combination "TH." The letter "V" is much more used in the Middle English period than in the Old, and the same may be said of "X," the change

in both cases being clearly the effect of French influence. The vowel "Y" is not to be distinguished in Middle English from "I;" the umlaut "U," so far as it was used being transferred to the letter "U." It probably soon passed out of use. As a consonant, "Y" is used in middle English, where "J" was rarely used in Old English, and also to express the palatal sound of "G" in words like "daeg," "day," and "gear," "year." For this palatal "G," a special character, ȝ, came into use during the transitional period; it is found frequently in "Layamon," and the earlier Middle English writers, but has passed out of use by the time of Chaucer. These remarks indicate in a general way the more important changes in the use of the Alphabet and in the pronunciation of English from the time of Alfred to the time of Chaucer. No attempt has been made to trace in detail the progress of these changes during this four hundred years; as such an effort would involve a technical and elaborate study of Phonetics quite beyond the range of this work. The general effect of these changes may be summed up in the statement that when we compare the language of Chaucer with the language of Alfred and Cynewulf, we find that there has been a great gain in richness and musical sweetness of sound, but that this has been gained at the cost of a distinct loss in precision and in rugged force.

In Grammar, Middle English shows a great advance toward the comparative simplicity of modern forms. The tendency to the elimination of needless variations, and the levelling of inflections to comparatively few and simple changes has produced marked effects. Of the ten Noun declensions of Old English, only three can be clearly made out in Chaucer's time, and of these a large majority of the words have passed over to what little there is left of the

"O" declension. It would be nearly accurate to say that in Middle English, as in Modern, there is but one declension, with a few irregularities, showing traces of two others. Of the inflectional endings of the cases of nouns, there remain in Middle English, in the vast majority of words, only the "es" and "s" of the Genitive singular and of all cases of the plural; and the final "E" which when used takes the place of any other of the case forms of the noun. The exceptions to this sweeping statement, however, are much more numerous than would have to be made to a corresponding general assertion as to Modern English; and in these exceptions will be found to a considerable extent to lie the peculiar quality of Middle English style as compared with Modern. Thus, of the "Weak" N declension we find a number of plurals in "en," far more than in modern usage, and as they are generally familiar, much used words, their presence gives a distinct flavor to the style. Some examples are "asshe," "asshen;" "fō," "fōn," "hōse," "hosen;" "oxe," "oxen;" "shō," "shōn;" "ye," "yen." This plural in "en" is found also in some words which do not belong to the "Weak" N declension, which therefore have no special historical claim to it; and its use, therefore, would seem to suggest a possible counter current to the general stream of tendency to level all declensions to the fragments of the "O." Some of these words are "doghter," "doghtren;" "suster," "sustren;" "child," "children." The Umlaut, or Radical Consonant declension is found in more instances than in Modern English. "Man," "men," has a Genitive plural form, "mennes," since somewhat simplified. In general, in these words, while the Umlaut plural remains, the Genitive and Dative are assimilated to the "O" form, or remain uninflected. In some of them the "es," "s"

plural is used. In the word "bōc" we have both the forms "bokes" and "bēc." The "Weak" declension of the Adjective is found sometimes in the final "e;" as in Chaucer's phrase "the yonge sunne." The comparison of Adjectives is almost the same as in Modern English, with some differences of spelling, and in some cases the persistence of the old Umlaut form; as in "long," "lenger," "lengest." The numerals have very nearly the modern forms, barring differences of spelling; the forms "tweye," "tweyne," being found in addition to "two;" and "secounde" appearing from the French, as the corresponding ordinal, alongside of "other," which persists from the Old English. The Middle English Pronoun freed itself from almost all the declension forms of the Old English Grammar. Thus for the Demonstrative, we have simply "that," plural "tho," for all the forms of Old English "sē;" and "this," plural" thise," for all the various case and number and gender distinctions of Old English "ðēs." The archaic phrase "that-ilke," meaning the same, is used in Middle English in essentially the same sense as the definite Article "the," which, however, is during the period, in regular use. The Personal Pronouns are very nearly the same as in Modern English. The dual forms are gone; of the cases only the Nominative and Objective remain. In the second person, "the" (modern "thee") is regularly used for the Objective case, and "ye" for the Nominative plural. The use of "ye" "you" for the singular in respectful address is found in this period, doubtless coming from the French; and the "ou" spelling in all the words "you," "your," "thou," etc., shows the same French influence. In the third person, we notice that the "H" of "hit" is dropped in the Neuter Nominative-Accusative, though this is not

invariable; that "she" takes the place of "hie" for the Feminine Nominative singular; and that the Objective plural is "hem," corresponding closely to the Old English Dative, "him," "hēōm." The final "N" of the Possessives "mīn," "thīn," corresponding to the Old English Genitive singular, is dropped in Middle English, before Consonants; and this is probably the origin of the modern forms "thy," "my." In the Interrogative Pronoun we notice the change of spelling from "HW" to "WH," ("hwā," "who"); a change which perhaps like so many others arose from the French tendency to slight the sound of "H;" and the forms are otherwise very close to those of Modern English. "Who" and "which," as well as "that," are used as relatives; and there are compound relative forms, illustrating the transition from the use of Demonstratives in the relative function; as "which-that," "that-he," etc.

In the conjugation of the verbs, the great changes wrought by the tendency to simplification are very manifest in Middle English. The final "n" of the Old English plural preterite has been substituted for the "aþ" of the Old English plural present, and in both tenses it is very frequently dropped, levelling these forms to identity with the first person singular. The same change took place in the Infinitive; that is, the ending "an," was dropped leaving the form identical with the first person singular and all the plural forms of the Indicative; but in this case the need of some distinction led to the transfer to the Infinitive of the "tō" of the Old English Gerundive. Thus in Old English we had Infinitive "singan," Gerundive "tō singanne." In Middle English the Gerundive disappears, and we have Infinitive "to singe."

The Present Participle takes the ending "ynge," instead

of the older "ende;" thus Old English "singende," Middle English "singynge;" and the Past Participle, also, frequently drops the final "n," and the prefix "y," which generally takes the place of the Old English "ge;" thus, for Old English "gesungen," we may have "ysungen," or "sungen," or "sunge." Forms are found corresponding to the principal parts of all the six "Ablaut" series; but they are greatly simplified in conjugation. The Reduplicating verb can be distinguished, but we do not see the "ēo" form in the Preterite, its place being taken by the "ew" of such verbs as "know," "knew," "grow," "grew." Of the "Weak" verbs, the preterite "de," or "d," as in the verb "herde," corresponds to the First class, the intermediate vowel "e" of the Old English being dropped, where it would be found in the older forms; and the form "ede," "ed," corresponds to the Second class, as in the verb "lovede," for the Old English "lufode," the "o" of the Old English being weakened to "e," a change found in hundreds of instances, during this period. The Third class of "Weak" verbs is not distinguished from the First and Second, in Middle English, but we find examples of the Preteritive Presents, or the "Strong Weak" verbs, as "wot," "wist," and others, all more or less radically changed in spelling. The irregular, or anomalous verbs show many changes; among the more interesting of which are the disappearance of the forms of the substantive verb beginning with "S," as "sie," "sind," and the appearance of "wente," as a preterite of "go," alongside of "yede," the Middle English form of Old English "eode." A large number of the Strong verbs, in the Middle English period, are passing over, or have already passed over to the "Weak" form. We find sometimes the two forms side by side; as

in the Reduplicating verbs "slēpe," and "wēpe," both of which have in Middle English a double preterite form: "slēp" or "slepte," and "wēp" or "wepte."

The Grammar of Chaucer's time is much nearer to Modern than to Old English. It shows, in full and free operation, all the chief tendencies which have produced our modern way of speaking, with the single exception of the great shift in the sound of the vowels. The five hundred years since Chaucer, have made much fewer and slighter changes in English grammar than did the four hundred before him; and if Spenser's famous phrase: "Dan Chaucer, well of English undefiled," may be quoted with reference to the vocabulary, it may be repeated with even less of qualification with reference to the Grammar.

CHAPTER IX

Period of Modern English 1400-1900. General Historical Conditions.

THE Modern Period of the English Language begins, as the Period of Middle English ends, with Chaucer. A superficial study of the Language at that time might indeed lead to the mistaken conclusion that it is more closely allied to the ancient than to the modern forms of English; and ordinary popular speech, if it deals with the matter at all, generally lumps everything before Shakespeare loosely together as "Early English." There are, of course, marked differences between the English of Chaucer and that of Browning and Ruskin; differences great enough to render modernized versions, such as these made by Dryden and Pope, necessary to enable the modern reader, unacquainted with Middle English, to get the story of Chaucer's poems without labor; and in the process to spoil the effect of the poetry. A superficial study of the language might indeed make the impression that Middle English is nearer to Old than to Modern, but a more careful study always reverses it. Just as Chaucer's thought is essentially modern, in spite of his medieval background and atmosphere; so his language is essentially modern in spite of its ancient spelling and pronunciation. Even these particulars have more resemblance to Modern than to Old English, and in the Grammar, this modern quality is yet more evident. The fundamental changes which make Modern English

essentially different from Old English are, for the most part, found in the later Middle English. The principle of the free borrowing of foreign and especially of French and Latin roots, is thoroughly established; and in the matter of the French additions to the vocabulary the great work has been done. The proportion of foreign words in the working speech of Literature and conversation, has not increased since Chaucer's day. The principle of dispensing with inflectional endings and using prepositions and auxiliaries to indicate cases, modes and tenses is in full and free operation. The shifting of vowel and consonant sounds and the changes in the Alphabet are going on; and those to follow are certainly not more important than those which have already been accomplished. The difference, henceforth, is a difference of the degree to which the tendencies to change may reach; not a difference of fundamental elements of sound, or word formation, or syntax; and our difficulty will be to make definite and clearly marked points in this gradual and often imperceptible process of development which has brought about the great change, great though not fundamental, between Middle and Modern English.

The greatest force which affects language and Literature during the two hundred years from Chaucer to Shakespeare is undoubtedly the thought movement known as the Renaissance; and the best that can be done toward a study of the more general features of that change will be an attempt at a more definite notion of the chief elements in the great Renaissance movement, which may be thought of as especially conditioning the development of the language.

An important feature of the Renaissance was a revival of interest in the study of the Greek and Latin classics.

Latin, to be sure, dominated the thought of the Middle ages; emphasis enough has been put upon that fact. Vergil and Cicero were then read by everyone who pretended to scholarship, and Latin was the language of the University and of the Church. The Renaissance, however, greatly broadened the acquaintance of scholars with Latin writers; and opened to them a practically new world of thought in the great Greek philosophers, historians, and dramatists. The effect of all this upon the language is seen, among others, in the following three particulars: (a) the introduction of many new words of literary and philosophical quality; (b) the familiar use of the classical history, myth and legend, so that names of Latin and Greek heroes, gods, demi-gods, nymphs, fauns and satyrs became part of the working material of English; and (c) the formation of a classical style, leading to the use of Latin forms of sentence structure, which is noticeable in the prose writings of the Elizabethan time.

Again it must be remembered that the Renaissance movement reached England through Continental Europe, and to some extent, through the influence of Italian writers. Already in Chaucer we find Italian Literature almost as familiar as French; and through his use of Italian sources for the plots of his narrative poems, Italian ideas and words were brought into English. In the later Renaissance period this Italian influence is yet more manifest. Surrey, Sidney, Spenser, Shakespeare, and all the rest of the writers of the time, show the influence of their acquaintance with Italian Literature; Art came to England in Italian forms; the sonnet comes over from Italian poetry into English; Italian music, with its melodious tones in the voices of singers and the sounds of its musical instruments, brings also its sweet sounding words into English speech.

The Renaissance included, also, a wonderful awakening of the spirit of scientific research. As yet the principle of inductive reasoning which has brought about the great advance in scientific inquiry during the eighteenth and nineteenth centuries had not been well applied; so that the purely scientific discoveries of the Renaissance period are comparatively few and unimportant when measured by those of the nineteenth Century; but such practical inventions as the use of the mariner's compass, the application of gunpowder to war, and the use of the printing press are not inferior in their effect upon life to any of those that have followed. What more directly applies to our special topic is the fact that this Renaissance time was full of talking and writing on scientific subjects, and thus a great deal of scientific matter finds its way into the language. Alchemy and Astrology were still commonly believed in and practised; but Chemistry and Astronomy were coming to the knowledge and making their way into the common speech of men. There was also an attempt at a scientific study of the principles of government, with the result that the Greek and Latin terms which express those ideas are found in large numbers in the Literature of the time.

One direct result of the invention of the Mariner's Compass was the enormous increase of travel and exploration which was one of the most striking characteristics of the period. Englishmen were led by this to study other languages as they had never done before. Works of travel, telling the story of these journeys and explorations, abounded; habits, institutions and languages of all sorts of diverse people became familiar to the English people, and were discussed and described in English; and a general open mindedness and breadth of view came to the people,

which could not fail to have a strong effect upon the speech.

A feature of the Renaissance of very great significance for our subject was the great religious revolution commonly spoken of as the Protestant Reformation. An important effect of this in all European countries where it took strong hold upon the people was the change of the religious services from Latin to the vernacular language. Hymns, prayers, all the religious ceremonies of the church, in England, henceforth had to be put into the English language, so that the common people might understand and use them. There was a great increase of interest in religious matters, so that popular preaching was multiplied and religious subjects were discussed by everyone. One can scarcely fail to see how through the demands thus made upon it the language would gain in power to express religious ideas. Chief of all the matters which come under this aspect of the subject was the making of the English Bible. Wyclif, in the Middle English period, had produced a translation of the Bible from the Latin Vulgate into the popular language of his time; and all through the period of the Renaissance there were efforts under the stimulus of the Reformation, including the Roman Catholic resistance and reaction, to prepare versions of the Bible in the contemporary speech. Finally, as the result of these efforts, continuing for nearly a hundred years beginning with Tyndale's version in 1525, appeared the King James or "Authorized" version in 1611. This work of translating the Bible had naturally a strong influence upon the development of the language. The various versions were widely read and criticized; thousands of people studied them; quotations from them are found frequently in all forms of the Literature of the time, even such a writer as

Shakespeare showing in his plays how these English versions of the Bible had already made their way into the minds of the people of England.

The great general development of Literature, in England in the time of the Renaissance, resulted in a great expansion and at the same time in a great increase of the power of exact expression in the language. This was the time of the culmination of Dramatic Poetry; the Lyric poetry of the Elizabethan period is inferior only to the Dramatic; and while the prose writing of the time does not hold a position of such supreme excellence as compared with that of later times, there were great prose writers; and in the hands of such men as Hooker, Sydney, Raleigh, Jeremy Taylor and Bacon, the language could not fail to make notable advances in power of expression. The most important source of language growth is probably popular use; for it is in the talk of the streets, the homes, the clubs, the social gatherings, that words and phrases pass from slang to idiom, that new sounds and new grammatical forms come into good usage; but, though secondary, Literature is a very important source of language growth. Besides registering and sanctioning the changes made by popular use, Literature opens up new lines of thought, discusses new problems or throws new light upon old ones, and every vigorous, creative thinker and writer creates new words and phrases as well as new ideas. Now the later Renaissance period was, in England, a great creative period in Literature. Shakespeare was one of a multitude of writers; and these writers made so many and such great additions to the resources of the language that Modern English might almost be called their creation.

All these many elements in the Renaissance were conditioned in their effect upon the language by the invention

of printing. This was both a stimulus and a check upon the language movement. It was a stimulus because by the cheapening of books and the comparative ease of publication it enormously stimulated Literature, and because it brought the changes in words and forms made or suggested or reported by writers before the eyes of multitudes of persons who in the days of manuscript publication would never have seen them. It was a check because it registered in permanent form, where they were easy of reference and generally accessible, both these tentative changes and the current established forms of speech. Thus it became more possible to challenge the new form of speech, the newly coined word, or the newly suggested phrase, compare it with the old, and decide whether it was worthy of permanence. There is a good deal of discussion of points of this nature among the Elizabethan writers; the process of development was not entirely unconscious. Yet probably the unconscious judgment of the reading public was more efficient than this conscious work of the scholars and writers. It is surprising how well and how successfully popular judgment does this delicate critical work. The writings of the Elizabethans are full of words and phrases which were never condemned by any literary or linguistic authority, but which the judgment of the general public has condemned as needless, and which have therefore fallen obsolete; and it is the printer who has made this judgment practicable and effective.

It is scarcely possible to exaggerate the importance of the Renaissance in the history of our language. Many changes occurred later and changes will still occur as long as the language remains alive; for it must adapt itself to the changing needs of the changing generations. But

the Renaissance gave Modern English its characteristic qualities; qualities which it is not likely ever to lose. Especially the two greatest literary monuments of the period, the English Bible and the Dramas of Shakespeare, have set a standard of English which is likely to endure. Progressive influences will doubtless draw the language away towards various changing ideals; but the conservative forces which grow in power with the increase of literary intelligence and taste will tend strongly to hold the language to this standard. Prophecy is always dangerous, but if we put it far enough in the future we are not in much risk of being confuted. On this principle it would be safe to prophesy that however great may be the changes which time brings about, the English speaking people of the year 3000 A. D. will still use the language of Shakespeare and the King James Bible, as the standard of good literary form. Or to put it in a more reasonable form, it is a proposition for which a strong argument could be made, that a substantially permanent form and quality was given to English by the influences of the Renaissance.

The comparatively slight changes of the Modern period since the Renaissance, may now be very briefly pointed out in some of their more important and more widely influential phases.

The period of English history that might be named from the Stuart family of Kings, and which includes the time of the Civil War, the Commonwealth, and the Restoration, carried to further development some of the influences noted in connection with the Renaissance. Even more than the earlier Reformation period, this time was marked by intense religious discussions. Especially during the Civil War and the Commonwealth did these debates become exciting and reach all classes of society.

The great events of the history, the overthrow of the monarchy and execution of the King, the establishment and carrying forward of Cromwell's government, turned in the minds of most men on religious considerations, and were debated in Biblical language. Problems of church government and doctrinal belief were questions on which political parties divided, elections were decided, for which bloody battles were fought, which determined business success or failure, by means of which fortunes were made or lost. All this, besides the real moral and spiritual interest of such problems continually under discussion, could not fail to make a strong impression on the language. Milton and Bunyan, the two greatest forces in the Literature of the time, show in every line of their writings the effect of this intense religious movement, Milton connecting it with the scholarly, artistic tendencies of the Renaissance, and Bunyan carrying it into the every day experiences of the common people. Even so essentially unreligious a nature as Dryden, the great poet and critic of the time of the Restoration, and who may be called the father of the classical movement in Literature, shows the effect of this religious tendency in the subject matter and style of his works; "Absalom and Achitophel," and "The Hind and the Panther," two of the most important of his longer poems, being striking illustrations. A peculiar example of this characteristic of the time, though so peculiar as to be grotesque and therefore not permanent, was the wide spread use of religious and Biblical proper names. When we read such names as "Praise God Barebones," and find commonly used among the people names of almost all the Old Testament worthies, even such obscure and uneuphonious titles as "Shear Jashub," and "Keren Happuch;" while the beautiful

New Testament graces of "Faith," "Hope," "Charity," "Mercy," "Temperance," "Prudence," and "Grace" itself, become favorite names for women, we see simply one striking illustration of a tendency which has enriched the English language with thousands of expressions for moral and spiritual ideas.

Very different was the effect of the next period of change and development, that of the last years of the Seventeenth and the first three-quarters of the Eighteenth centuries. In the histories of Literature this is often called the Classical period, from the fact that in Literature the Greek and Latin classical writers were made the models which all writers strove to imitate, and that there was a strong and conscious effort to establish rules and standards of form in writing and to hold men to those standards. Sometimes the period is called the "Queen Anne" period, because some of its ablest writers flourished during the reign of that monarch; and sometimes the "Augustan," from a fancied resemblance to the period of Vergil and Horace, the "Augustan" age of Latin Literature. The chief importance of the period for the history of the language lies in the emphasis laid upon the Latin element of the vocabulary, the development of precision in prose style, and the accompanying awakened interest in philological study resulting in the first important English Dictionaries. The effect of the close, almost worshipful attention given to the Latin writers is obvious in the large percentage of Latin roots in the diction of all the authors of the time; and this, of course, fixed many such words in popular use and made them permanent elements in the language. There was also a great deal of attention given to prose form in composition; so much so that some critics have said that English prose style was created during

this period. This topic is more closely related to Rhetoric than to the proper subject of our study, but in some of its aspects it is important for us. The close attention given to the formation of sentences and paragraphs, the awakening of a sense of style, had an inevitable and strong influence upon the use of words and upon the fixing and refinement of grammatical distinctions.

It is noticeable that the influences just referred to bear a resemblance to some of those noticed as the effect of the Renaissance. As the spirit of the Greek and Latin writers moved the spirits of English writers, then, so the form of the Latin and Greek writers determined the form of English writers, now. There is yet another parallel and contrast between the two epochs, in the effect upon English form and thought of contemporary foreign influence. What Italy was to the sixteenth and the early part of the seventeenth century, as the minister of the ideas of the Renaissance, that France was to the later seventeenth and the eighteenth centuries as the minister of modern scientific, philosophic and artistic ideas. The close association of the English and French Courts in the time of the Stuarts brought French fashions and French Literature into familiar touch with the English; and as this was the great period of French classical Literature, and of the greatest political and social developments in France, the effect upon English thought and literary form was inevitably very great. French words, names and phrases, especially in matters of fashion and warfare, became naturalized in English in large numbers.

The effect of the classical movement in establishing a standard of prose style, particularly in giving models of sentence and paragraph structure not likely ever to be surpassed, the work of Dryden, Swift, Addison, Gold-

smith and Johnson, is probably its most important influence upon the language; but much was done also for fixing a standard usage in the spelling and definition of words by Johnson's Dictionary, whose publication, in the later years of the eighteenth century, must be noted as one of the greatest events in the history of the English Language. The "Dictionary" is largely responsible for what unity and consistency in these matters is to be found in modern usage; and it stands as probably the strongest conservative barrier, for good and for evil, against modern attempts at reform in spelling, and modern tendencies to change in the use of words and in the introduction of new forms.

In passing to the consideration of the history of the last hundred years, serious difficulties interfere with the effort to select the most important characteristics of the language development. It is always hard to describe movements in the midst of which one is living, and with whose current one is moving. Yet it does not require any impossible detachment from one's personal point of view to be sure that the last century has been one of enormous expansion for the English people and language. The third England of which the historian Freeman spoke has come into existence as a force for the language, during this period; and one might without much exaggeration add that a fourth and a fifth England are to be reckoned with, in Australia and South Africa. Certainly New England, in the broad sense, or as some prefer to call it "Greater England," is henceforth the home of the English language. Americanisms, if they are useful needed changes in the language, have just as good a right to exist as Briticisms, for they are both alike Anglicisms. The English speaking people are now occupying and ruling a large part of the

world, sometimes estimated at one-fourth of the whole, and the tendency to expansion shows no sign of weakening; and wherever they go they carry with them substantially unchanged their historic speech. Circumstances and places, of course, compel additions and adaptations of the old tongue for the new uses. Thus the vocabulary is gaining additions from a wide variety of sources; and forms of expression, ways of spelling, tricks of pronunciation, inevitably make their way into standard English from all these widely scattered homes of the common speech. The wonderful development of science and invention, the immense changes in industrial life, the ceaseless and unlimited travel and exploration, the close contact with the nations of the world; in a word, the immeasurable broadening of the field of thought, has resulted in a wide expansion of the language.

Along with this wide expansion has gone a noteworthy unification of the speech of the race. With the improvement of the means of transportation and the consequent increase of travel, dialects become less distinctive, the speech of different sections tends to conform to that of the social center. It may be still true that an English peasant from a remote country district of Yorkshire could hardly make himself understood in London; but probably the proportion of those who would be thus troubled, to the whole population, is very much less than it was. In America, where though the distances are so much greater than in England, the habit of travel has always been so much more general, there never has been any such marked difference of dialect as in England; and the differences of pronunciation and phraseology which have distinguished North from South, or East from West, are growing less marked every year. With the rapid diffusion of elemen-

tary education, the difference in language between different social classes is also fast disappearing. Sometimes one is troubled by the fear that the speech of the educated classes is being vulgarized; but it is probably more true to say that the speech of the hitherto uneducated classes is being refined. Our modern democratic social life is bringing all classes into closer touch with one another; and while the blending of their modes of speech may have some surprising and questionable results, there is good reason to hope that it is working out a speech of the future, which will not be radically different from that of the past and which so far as it is different will be better. There will be many changes, but according to the analogy of the past, those which become permanent should be improvements. This last aspect of the matter makes it a very practical subject for the present generation. As we are making history, so we are making the language of the future. We have a serious responsibility in regard to this wonderful instrument of expression, the English language; not to corrupt it; to use it freely but wisely, that from our lips and pens it may pass on to the use of others, not muddied by our impurities or stupidities, but at least as clear, as true, as strong for the utterance of truth as it came to us.

CHAPTER X

Period of Modern English. The Vocabulary.

WITH the revival of interest in classical Latin Literature, which was an important feature of the Renaissance, came another large group of words of Latin derivation into English. This was felt mainly, of course, among scholars and literary men; but that which becomes well established in the usage of Literature works its way out into the general use of the people, just as what has established itself in general popular use is likely to work its way into the use of the literary class. There was during the Renaissance a great deal of study of social and political problems, and probably the best illustrations of the Renaissance additions of Latin roots to the language would be found in that phase of the Literature of the time. As the Romans were the teachers of the world in matters of government, words of Latin origin would naturally abound in treatises on subjects connected with government. More's "Utopia" was originally written in Latin; and Bacon and Milton both wrote some of their most important works in that language. The words "politics," "government," "representative," are examples of the large number of such words which came into English in connection with the Renaissance Literature.

Words of Hebrew and Greek origin, which were brought into English in connection with religious thought and life, belong in largest numbers to three special epochs of His-

tory; the conversion of the English to Christianity in the Old English period, the Reformation, or Protestant revolution of the fifteenth and sixteenth centuries, and the Puritan movement of the time of the Stuart Kings and the Commonwealth. The Renaissance was, however, also a time of revived interest in Greek Philosophy and Literature, and Greek derivatives of that type, beginning to show themselves in Chaucer, are greatly multiplied in the centuries immediately following. "Chirurgery," "Hyperbole," "Parabola," are familiar examples of the class which keep their Greek form with very little change. The word "Presbyter" illustrates the same type of word development in the religious sphere. Old English had coined from Greek πρεσβυτέρος "Presbuteros," the much changed word "priest." The theologians of the Renaissance introduced the word "Presbyter," almost exactly in the Greek form, as the name of an order in the Clergy. In the Stuart times this word came to have a special sense as the official name of an officer in the "Presbyterian" church. Milton was etymologically right, whatever may be said about his opinions in matters of Theology and Church Government, when he wrote: "New Presbyter is but old priest writ large." Some other Greek derivatives of this class are "chorus," "choir," (though the same word in the spelling "quire" and "cwire" is found earlier), "catechism," "dogma," "catholic." These all have religious or ecclesiastical associations; but there is a large group of less direct Greek derivatives which have come into English use by a variety of other channels. Many of these are so greatly changed that the Greek origin is veiled, and it may require somewhat careful observation to perceive it. Such are "fancy," later form of Middle English "fantasie," "isthmus," "cynic,"

"cube," "irony," "epicure." In recent times mechanical invention has been a fruitful source of Greek derivatives added to the English vocabulary. There has been an international quasi agreement among investigators and inventors to use terms of Greek origin for new things and new ideas. Thus the whole field of electric discovery is full of examples of the use of Greek terms for new inventions. The words "electric" and "electricity" themselves are Greek. "Thermometer," "telegraph" and "telephone" are examples of familiar English words which were consciously constructed for English use by compounding simple Greek terms; and with the great increase in modern inventions and this tendency to use Greek terms for the new things invented we are likely to have many more such words. Sometimes the mixture of Greek with other roots gives queer combinations; as in the word widely used in America for the horseless carriage, "Automobile," where one element is Greek and the other French.

It is rather the superficial aspects of the Renaissance that find expression in words of Italian derivation. Fashions in Literature take an Italian color and this shows itself in such words as "sonnet," "stanza," "canto" and "novel." Fashions in Architecture appear in words like "dome," "cupola," "piazza" and "portico"; and in Music in the technical terms, "allegro," "adagio," "forte," and the more familiar "duet" and "opera." The use of these words goes to show that English taste in these arts was more or less influenced by Italian forms, but not that English thought was to any great degree guided by Italian ideals.

Elizabethan Literature shows the introduction into English of about as many Dutch words as Italian. A little group of nautical terms, such as "boom," "cruise,"

"sloop," "yacht," suggests that the English people of the time were going to school to the Dutch in matters of the sea. Shakespeare has a number of Dutch words such as "deck," "snap," "snuff," "switch," which are not found earlier and have kept their place in the language, while French words which are new in Shakespeare have generally fallen obsolete.

The intercourse of English speaking people with Spanish has been largely in war; but war as well as peace brings nations together, and from the Spanish wars words have come from Spanish into English, as the great "Armada" which brought many luckless Spaniards to perish in English seas. In the Sixteenth century the Spaniards led the world in the exploration, colonization and conquest of new lands; and, especially from America, many words naming and describing the strange places, plants, animals and human beings they observed have come from their writings into English. Such are "alligator," "armadillo," "mosquito," "creole;" while more specifically associated with the Spanish settlements in North America are "mustang," "quadroon," "ranch," "savanna."

Portuguese words have reached English chiefly by way of commercial intercourse, but sometimes by the use in the writings of travellers, of Portuguese names for things first observed by the Portuguese, they having at one time rivalled the Spanish as explorers and colonizers. "Albino," "apricot," "banana," "cocoa," "flamingo," "marmalade," "molasses," "negro," are examples of words which are probably of Portuguese origin, though in the case of some of them there is some doubt whether they may not have originated in Spanish.

Arabic words continued to be added to English, indirectly through other languages and especially through

Spanish, from the intercourse of that people with the Moors in consequence of their long occupation of southern Spain; and in less numbers directly, through the various forms of intercourse with Arabic speaking people in modern times. There is a considerable group of words ultimately of Arabic origin which have become as familiar as any in the English vocabulary. Articles in constant use, as "jar," "magazine," "sherbet" have these Arabic names; and words almost if not quite as familiar like "gazelle," "tariff," "zenith," "zero," show how closely such an alien people as the Arabs may enter into our life through the words they contribute to our speech.

Words that came into English from French, early in the history of the language, may be distinguished from those that have been borrowed later by the fact that their pronunciation has been made to conform to English rules, while those of later origin retain the French sounds. Thus we have the words "vine," early, and "ravine," late, in which the relative date of the word's adoption into English may be inferred from the sound of the vowel "I." "Feast," "fete;" "service," "caprice;" "grandeur," "douceur;" "honour," "amour;" "critic," "critique;" "beauty," "beau;" "corpse," "corps," and many other such pairs of words illustrate the same principle. It is worth noting also that French words do not always displace the corresponding word of pure English derivation, but that both remain in use giving more exact expression to varying phases of the same idea. Already in the early Middle English period the custom of using the French term for the food prepared for the table and the English for the animal, had established itself. Walter Scott brings this out in the first Chapter of Ivanhoe. Thus the animal in the pen is called "swine," good Old English, but when

he is brought to the table he becomes French "pork." So with "ox" and "beef," "calf" and "veal," "sheep" and "mutton." There are some instances, also, of words of the two classes used with scarcely any perceptible difference of meaning; as for example this very word, "meaning" and its French double "signification;" "love" and "affection;" "strength" and "force." An important class of words which Literature has brought into English from French hold their place in the language because they express the idea they stand for more accurately, with a more delicate shading of the meaning than would be possible with words of pure English derivation. Such words are "duel," "duet," (ultimately Italian-Latin, but coming to English through French), "naïveté," "rendezvous," "matinée." The attempt to substitute words or phrases of pure English for these will make it clear how much English sometimes gains by borrowing from other languages rather than developing from native roots or compounding original English words. The language has undoubtedly in this way gained greatly in richness and variety of expression; and the masterly use of these varied elements of the vocabulary, especially the delicate handling of the synonyms, with their finely suggestive distinctions, is one of the marks of power in English style.

There are some groups of words of French derivation which vividly suggest the phases of life and thought which have been especially under the influence of French ideas. To present this topic effectively it will be necessary to treat together those words which belong to the Middle and to the early Modern periods, as from this point of view the difference between the years 1300 and 1600 is not particularly significant. Thus it is a commonplace idea

that in matters of dress and food the French people attained a high state of civilization earlier than the English, and consequently we find many words of French origin relating to these important if prosaic spheres of life. Modes and fashions in clothing and cookery still come from France, and many familiar words come with them. We wear English "shoes" but French "boots," English "hats" but French "bonnets," English "shirts," but French "coats" and "jackets" and "blouses," and so the list might be indefinitely extended. The fashion of putting bills of fare into modern French and calling them "menus" seems in some aspects a silly fashion, but it has a rational basis in the fact that for centuries the best cooking known to English speaking people has been done by the French, and therefore to name accurately the best dishes one must use French words. And lest this should seem to give undue importance to a frivolous topic consider the words of "Owen Meredith:"—

"We may live without poetry, music, and art;
We may live without conscience and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks."

When we sit down to the French "table," we may begin with French "soup" and English "bread," unless we prefer French "biscuit;" our "fish" is English, but we shall probably eat it with French "sauce" or "gravy." It was Madame DeStael, I think—but I have not been able to verify this reference,—who said: "The English are a people who have many religions but only one gravy." Our "roast" or "boiled" "beef" or "mutton" or "pork"

are all French; only the "fowl" is English. The Spanish "potatoes" and English "beans" and "turnips" are all French "vegetables." When the French "dessert" is reached it is likely to be French "pastry" and "fruit," and the meal will come to an artistic finish with an English "cup" of Arabic "coffee." The French also gave to English much of the language of sport, it being probably the Norman strain in their blood rather than the Saxon which makes them such keen and untiring sportsmen. This is certainly true of Hawking, the favorite sport of the middle ages, and of most modern games; though "hunt" and "shoot" are English words. Though the English in modern times have at least held their own in wars with the French the tendency to use French words for military ideas persists. In addition to those noted in previous periods, "fort," "march," "general," "colonel," "major," "soldier," "rapier," "sabre," "cannon," "musket" may be cited as examples of the prevalence of French roots in the expression of ideas connected with war. The sword is almost the only weapon which retains an English name, and the sword is an obsolete weapon used nowadays mainly for ornament, and frequently discarded entirely.

A group of French derivatives appearing first in writers of about the time of Dryden gives interesting suggestions as to the fashions, the foibles, the ideals of the England of the Restoration and of the beginning of the eighteenth century. The typical society figures of the time come before our eyes in the words "beau," "belle," "coquette," "brunette." Such words as "caprice," "naïve," "grimace," "repartee," "raillery," help us in imagination to hear and see them in conversation. One may follow the man of pleasure of the time through some of his haunts, and gain a suggestion as to his character in the words

"ball," "ballet," "intrigue," "debauchee." The art peculiar to the England of two hundred years ago comes dimly to view in "profile," "miniature," "guitar;" the Literature in "gazette," "lampoon," "memoir," "critique;" and the warfare in "ambuscade," "campaign," "cannonnade," with a foreshadowing of the horrors that were to mark the end of the century in France, in the word "barricade."

As English speaking people have travelled around the globe, colonized and conquered in every region, by their all embracing commercial system drawn the things they desired from every country, they have marked this world wide activity by the words added to the language. Thus from the North American Indians they have taken "moccasin," "moose," "opossum," "tomahawk," "wigwam;" from the West Indies, "canoe," "hurricane," "tobacco;" from Mexico, "chocolate" and "tomato;" and from South America, "tapioca," "jaguar," "petunia," "quinine." From the savage African tribes they have taken the "canary" and the "guinea;" from Egypt, "oasis" and "paper;" from Australia come "boomerang" and "kangaroo;" from China "tea" and "nankeen;" from the Malays, "bamboo," "gong," "gutta-percha," "rattan;" from Polynesia, "taboo;" from India, "bangle," "chintz," "loot," "jungle." The Persians give us "candy," "musk," "punch," (the beverage), "bazaar," "caravan," "chess," "lemon," "lilac," "magic," "orange," "paradise;" the Turks contribute "bosh," "horde" and "ottoman;" and the Russians, "czar," (this, of course ultimately from Latin "Caesar"), "mammoth" and "knout."

The vocabulary of English has developed, during the Modern Period, according to the principles which have

been noted in all the history of the language. It has increased to some extent by development from native roots, notably in the new preterites and participles formed for the verbs, bringing so many to the weak conjugation which were originally strong, developing verbs from nouns and nouns from verbs, and in the simplified declensions of the nouns and pronouns. Various examples of these will appear in the discussion of the Grammar. This process, however, while adding new forms, has eliminated a large number of the older words, and so has resulted on the whole in a reduction rather than an increase of the vocabulary. This reduction has been made up many times over by the increase in words borrowed from other languages. French continues to be the largest source for these borrowings; but every language of the world with which the English people have come into any sort of close relations has added something to the resources of English speech. The remarkable thing in this matter is the thoroughness with which English has assimilated this mass of foreign material, so that a large proportion of these borrowed words have become just as English in their quality as the native words. This power of assimilation, apparently shared to the same degree by no other language, gives some color of reason to the thought that English, rather than Esperanto, or any artificial tongue, may have to do the work of a universal language. It is estimated that English is now spoken by about two hundred millions of the people of the world, and the rapid increase of this number in recent years, with the increase in the political and social influence of English in the world makes the dream of universality not entirely irrational.

CHAPTER XI

Period of Modern English. Pronunciation and Spelling.

IN the changes in the sounds of the letters of the Alphabet and the diphthongal combinations, from the Middle to the Modern Period, as in those apparently going on today, the working of the conservative and the progressive tendencies noted all along may be traced quite clearly. The most radical of the changes is the shift of the sound of the letters "A," "E," "I;" and one of the clearest illustrations of the conservative tendency is the return to the simple "A" to express the sound which was written, in Old English, "AE." The wide extension of the language in recent years and the intermingling of people of different dialectal peculiarities, while tending toward an ultimate uniformity, has resulted at present in confusion and a real diversity, among those equally entitled to consideration as standards of good usage, which forbids dogmatism. It is with considerable hesitancy that one must proceed to try to point out some of the more important matters in the sound of modern English as compared with ancient and medieval.

The confusion and diversity are especially marked in the modern use of the vowels. Here national habits of speech have developed among the people of the two great branches of the English speaking race, those on the eastern side of the Atlantic giving a broader, more open sound especially to the vowel "A," while the American tendency

is to a flat, closer sound. The British use is undoubtedly to be preferred in this particular, and happily now tends to supplant the American, even on the western side of the Atlantic. Characteristic vulgarities, on the one hand looseness in the use of "H" and final "NG," and on the other hand neglect or wrong use of "R," hardly need mention, as they will probably vanish with the increase in general intelligence.

The two most frequent uses of the letter "A" are both peculiar to the Modern as distinguished from the Old and the Middle periods; they are the long sound in words like "fate," "gate," "late," the sound which in Old and Middle English, as now in all other Indo-European languages is indicated by the long "E;" and the close short sound in words like "hat," "cat," "sad," the sound which in Old English was expressed by the digraph "ae." The original sound of long "A" is retained in words like "father," "are;" but the short open "A" of Old English "man" has been given over to short open "O." Another peculiarly modern use of "A" is that in the word "water" where it is essentially the same as that of "OA" in "broad," "AU" in "author," "O" in "long" and "OU" in "thought." The older short open "A" appears in a few words beginning with "W," like "what," "was." These words in Old English were spelled with "ae," as "ðaet," modern "that," and had the same short close sound. It is the influence of the "W" which has given these words the more open sound. Altogether nine distinct variations of sound can be distinguished in the modern use of the vowel "A." (1) "father;" (2) "ask"—as the English and an increasing number of Americans speak the word and similar words; (3) "all;" (4) "what;" (5) "fat;" (6) fate;" (7) "fare;" (8) "any," distinctly the short

"E" sound; and (9) the weakened "E" sound in unaccented final syllables, as in the word "servant."

The most frequent use of "E," also, is peculiar to Modern English; namely, that in which it takes the place of Old English long "I;" though in most cases this sound is found expressed by double "E," as "feet," "weep," or by "E" in connection with one of the other vowels, as with "A" in "feat," with "I" in "deceive" or in inverted order "relieve," or with "O" in "people." The original sound of "E" has been given over to long "A" except in a few words of recent French origin, as "fête." A singular anomaly is the use of double "E," in one case, for short "I;" that is, in the word "been." Before "R," "E" has sometimes a modified form of the old long sound, as "there," "where;" and the same sound is given to the combination of "E" with "I" in "their," probably of Norse origin, and with "A" in the verb "tear," though in the noun of the same spelling this combination has the usual modern long "E" sound. The Old English short "E" is preserved in most of the modern words where the vowel is short as "met," "pet," "get;" though in some cases before "R" it has the sound of "U," as "her," "were." A general British usage gives to "er" in certain words the sound of "A," as "clerk," sounded "clark," "university," sounded "univarsity." One of the peculiar freaks of College custom has been the adoption of this British idiosyncrasy in the abbreviation of this word, as when the student speaks of his "varsity" boat or ball team. In final syllables, in many instances "E," with the other vowels has a weakened "U" sound, as "reader," "leaden."

"I," also preserves its old sound when short, as "it," "pit." Like "E" it keeps the old long sound in a few words of recent French origin, as "pique," "machine,"

"ravine," and when combined with "E" in the words already cited under that letter and in some others like "bier," "grief," "chief." In the vast majority of cases, however, long "I" now expresses a diphthongal sound made up of old long "A" and old long "I," as "white," "kite," "ride," etc. It takes the "U" sound in connection with "R" in such words as "fir," "first," "whirr." A prevalent British usage gives to the combination "EI" in the words "either," "neither," the long diphthongal "AI" sound. This usage, general among educated people in England, is followed by a considerable number in the United States; it seems a regrettable irregularity, though where there are so many irrational irregularities as there are in modern English spelling and pronunciation, one more or less is not very important.

Long "O" keeps its Old English sound in the majority of cases, as "rode," "note," the silent final "E" serving in such cases with this as with the other vowels to indicate the quantity. It has the same sound in combination with "A," as in "boat," "goat," and in combination with "E," as in "foe," "sloe," "doe" and once where the order of the two letters is inverted, namely in "yeoman." Its Old English short open sound is found in the most numerous cases of short "O" in Modern use, such as "cot," "pot," "body;" but in the cases where "O" in Old English stood for a nasalized "A," as "long," "strong," the final "G" has broadened the sound to one like that of "OA" in "broad," while with final "D" as "pond," "fond," this "O" retains its old short open sound. Closely similar to the sound in the "ONG" combination is that of "O" before "R" in "for," "Lord," and similar but shorter and closer, and more like what was probably the Old English short close sound is that usual in America in the

pronunciation of the Divine name, "God," and with "G" or double "S" following, as "Dog," "fog," "loss," "cross." The right of this close sound to recognition in standard pronunciation is disputed by some, who insist that these words should all be pronounced with the open sound; but the Oxford Dictionary recognizes the correctness of the pronunciation in the words ending with double "S;" and the best usage in America at least, still stands for it in the other cases cited above. There is a large group of words in which "O" has a "U" sound, either long or short. Such are "move," "work," "wolf." In many instances this is merely a substitution of "O" for "U" in the spelling, the pronunciation retaining the sound of the Old English letter. In some cases the original letter was "Y," which in Old English had the value of the German umlaut "U," and in some others it was "EO" which in Old English frequently interchanged with "U." In cases where this etymological reason for the sound cannot be shown, it may be explained by attraction of similar words, arising from the general tendency to assimilation. The double "O," which often corresponds to Old English long "O," and which in Middle English had usually the long "O" sound, has in Modern English generally taken the "U" sound, sometimes long, as in "moon," but more frequently short as in "book," "look," "foot;" sometimes this double letter has the modern short "U" sound as in "blood." "O" is largely used in diphthongal combinations, some of which have been referred to in connection with the other vowels, and which express various modifications of the "O" and "U" sounds. Thus "OA" has two "O" sounds, as in "load" and "broad;" "OE," also has two sounds, one "O" and one "U," as "roe" and "does;" "OI" or "OY" has the sound we use in "toil" and "boy;"

while "OU" and "OW" express indiscriminately four "U" sounds and two "O" sounds, as "sound," "cow," "through," "could," "young," "ought," "though," "low."

"U" retains its pure.Old English sounds in a comparatively few words, as "rule," long and "put," short, those sounds having generally been given over to double "O," as "cool," "look," which spelling, however, generally represents Old English long "O," and has been already discussed in connection with that letter. The long "U" in Modern English is generally preceded by a palatal "Y" sound, as in "use," "tribute," "cute," "duty," "fury," "ague," "hue," "mute," "nuisance," "pure," "tune," "azure." It will be noticed that this list includes one example of the sound with "U" initial, and one with each of the consonants except, "J," "K," "L," "Q," "R," "S," "V," and "W." In the case of all these exceptions but "K" and "V," it is physically difficult, if not impossible, to insert the "Y" sound. There is an instance of the sound with "K," in the word "kuklux," which is an Americanism of historical interest and importance, but hardly yet to be recognized as anything better than a useful bit of slang. In unaccented syllables followed by "E," "LU" may have this "Y" sound, as in the word "value." Otherwise, as in "lure," "lute," the pure "U" sound is retained. In the examples with "G," "H," and "N," the "U" is followed by another vowel, "E" or "I;" but in all these cases examples may be given of the simple "U" with the "Y" insertion; thus, "gules," "human," "numismatic." With different spellings we get the same sound in "dew," "few," "hew," "mew," "pew," "Teuton," "view." When the "TU" combination occurs in words of more than one syllable, in an unaccented syllable

following the accented, the sound becomes "CHU," as in "nature," "statuary," pronounced "nachur," "stachuary;" but when the preceding syllable is unaccented the sound is "Y," as "investiture," "gratitude," sounded "investityure," "gratityude." Modern English has developed a new sound for short "U," apparently a medial sound between old short "O" and "U;" the sound heard in "cut," "but," and spelled with "O," in "son," "ton." When it stands for Old English "Y," as in "bury," "busy," "buy," it varies according to the development of the word through the Middle English forms, standing for Modern short "E," short "I," and long "I," respectively.

"W," showing by its name its origin in a doubled "U" or "V," is generally a consonant in Modern English as in Old; but a weak consonant often passing into the quality of a vowel. In Modern English this vowel sound of "W" is always associated with another vowel and varies according to the vowel with which it is associated. Thus we have "AW" in "law;" "EW," in "flew," "stew;" "OW," sometimes a "U" sound as in "how," and in other cases an "O" sound as in "blow."

"Y," also, is frequently used as a consonant, taking the place of Old English palatal "G," and sometimes of "J," or of "I," when used before another vowel. As a vowel, "Y" cannot be distinguished from "I," having already in Middle English lost its Old English function of expressing the Umlaut "U." It invariably replaces "I" at the end of a word, and variably in other positions.

The diphthongs and digraphs have been almost all considered in connection with the different vowels; but it may be well to treat them separately, that the omissions may be as few as possible, and for convenience of reference.

"AI," in a number of words has the Modern long "A"

sound, and serves to distinguish in spelling between words of identical sound; as in "bait," "bate;" "gait," gate," "pain," "pane," "rain," "rein," "reign;" "sail," "sale," "vain," "vane," "vein;" "wain," "wane." Before "R" the sound of "AI" is like "E" in "there;" as in "air," "fair." In "aisle" it has the Modern long "I" sound.

"AU," in words from Old English which had the "OH" spelling, as "daughter," Old English "dohter," and in some other instances as "author," has the broad sound of "OA;" where it stands for a nasalized "A," as in "aunt," "haunt," "gaunt," the sound is the pure original long "A" as "father;" though in the more familiar words of this class the tendency in America is to shorten and flat the sound. In words of recent French and German derivation, the digraph retains the sound belonging to the original language; as "hautboy," "sauerkraut." It never occurs at the end of a word, the sound in such cases being represented by "AW."

"AY" is mainly used to replace "AI" at the end of words, and in that place has the modern long "A" sound; as "delay." In the particle of assent "ay," the emphatic "yes," it has the sound of Modern long "I."

"EA" has generally the Modern long "E" sound; as in "fear," "teach;" in a number of cases it takes the sound of short "E;" as in "bread," "dead," and the preterite "read" as distinguished from the present "read," where it has the usual long "E" sound. Before "R" it has sometimes the sound of "E" in "there," as already referred to in the case of the verb "tear." It has also, in the word "heart" the original broad "A" sound; it has also, in a number of words, the "U" sound; as in "learn," "search," the last three sounds all when "R" follows. Down, at least, to the time of the poet Cowper, "EA"

was used for the original long "E," the Modern long "A" sound, as appears from many rhymes; for instance in "Alexander Selkirk:"

> "I am monarch of all I survey,
> My realm there is none to dispute,
> From the centre all round to the sea,
> I am Lord of the fowl and the brute."

"EI" has three sounds: in words of Old English or of French derivation the modern pronunciation is sometimes Old long "E," Modern long "A;" as "eight," "feign," "vein;" it is not too much to claim that this is the historical pronunciation; but in words of French origin where "C" preceded, as "deceive," "perceive," and in the usual American pronunciation of "either," "neither," the sound is that of Modern long "E," Old long "I." British usage sanctions the modern long "I" sound in these last two words, and later American usage among public speakers shows a tendency to follow the British. This modern long "I" sound is found, also, in a few words of Greek, German or Norse origin; as "eidolon," "eider duck."

"EO" has in one instance the sound of Modern long "E," Old long "I;" as in "people;" and in another the sound of long "O;" as in "yeoman."

"EU," in most instances stands for the Greek "EU," as in the words "eulogy," "euphony," and a large number of such derivatives, mostly technical; in all these it has the Modern sound of long "U" with the "Y" sound preceding.

"EW" has the sound of Modern long "U" in such words as "dew," "few," "pew."

"EY," at the end of words and unaccented has the

sound of short "I;" as "monkey," "alley;" when accented or in monosyllables it varies between modern long "E" as in "key," and modern long "A" as in "they."

"IE" has the modern long "E" sound in nouns like "chief," "thief" and verbs like "grieve," "believe;" it has the modern long "I" sound in monosyllables like "die," "pie" and in the preterites and participles and the third person singular present indicative of verbs in "Y;" as "cry," "cried," "cries;" "try," "tried," "tries."

"OA" has the two sounds; long "O," as in "boat," and broad "O" or "A," as in "broad," "oar."

"OE" sounds like long "O," as in "doe," or like short modern "U," as in "does."

"OI" and "OY" always express the diphthongal sound familiar in the words "hoist" and "boy;" the "Y" being invariably used when final.

"OU" stands commonly for the diphthongal sound like that of German "AU," a purely modern sound in English; as in "our," "house;" often in later French derivatives it has the sound of long "U;" as in "tour," "route;" when combined with "GH" it expresses a great variety of sounds; as (1) long "O" in "though;" (2) short broad "O" in "cough" and (3) the same sound lengthened in "thought;" (4) long "U" in "through;" (5) short "U" in "rough."

"OW" varies between long "O" in monosyllables like "flow," "row" and the final syllable of words like "follow," "bellow," and the diphthongal "AU" in other monosyllables like "cow," "row," (with a different meaning from the similar word with the long "O" sound), and in the accented syllable of words like "flower," "shower."

"UE" stands generally in words of French derivation for the long "U" with the semi-vowel "Y" preceding;

as in "revenue," "value," but is sometimes silent as in tongue and the words in "ogue," which the "Simplified Spelling Board" advise us to spell without the useless ending.

"UI," in similar derivatives stands for the pure long "U" as "fruit," "suit;" but in at least one instance has the semi-vowel preceding, as "nuisance."

Taking up the consonant sounds in their order, "B" calls for no special comment, as its use has been substantially the same at all periods of the language.

"C" retains its Old English "K" sound before the vowels "A," "O," and "U," but before the other vowels it generally stands for the voiceless "S;" as "center," "city," "cynic," this being distinctly a French usage introduced during the Middle English period. When the last letter of a syllable, or when preceding "L," "R" or "T," it keeps the old "K" sound; as "cling," "critic," "act;" the custom of emphasizing this hard sound of final "C" by adding a "K" to it in certain words is going out of use. Thus "musick" and similar spellings are seldom seen now. Combined with "H" this letter gives Modern English one of its peculiar sounds in such words as "church," "china," "cheese;" but when standing for the Greek letter "X," "Chi," in words derived from that language this "CH" has the "K" sound; as "chorus," "Christian."

"D" remains in English spelling in a number of words where the pronunciation is "T." This occurs when the tendency to omit the "E" of the preterite and participle termination of such words as "bless," "blessed," "look," "looked," brings the "D" of the suffix next to a surd or voiceless consonant. It is a physical impossibility to pronounce such a combination as "SD" or "KD." Either

the "S" must be changed to "Z" and the "K" to "G" or "H," or the "D" must be changed to "T." "ST" and "KT" are perfectly easy to sound. The language has invariably made this change in the pronunciation, under the circumstances supposed above; but the spelling has not kept pace with the pronunciation. We pronounce "lookt," but we spell "looked." This is certainly a clear case for the spelling reformer.

"F," in modern use, has generally the surd or voiceless sound; as in "for," "if," "rift," When final, in some cases, it has the voiced, or sonant sound; as in "of," but in many cases where it had that sound in Old English Modern English uses "V;" as "over," Old English "ofer."

"G" is a letter which has had great vicissitudes in English use. Modern English drops entirely its palatal "Y" sound, frequent in Old English and not lost in Middle English. It has in general the two sounds: hard "G" of words like "go," with its nasal variation in the "NG" combination in words like "strong," "linger;" and soft "G" or "DGH," a French influence product, in words like "genuine," "engine." Unlike "C" in this respect, "G" retains the old hard sound generally before "E" and "I" in words of Old English origin, as "get," "give." "G" is the letter which of all the English alphabet, unless perhaps "H," wastes the most ink. It stands for "F" in certain words where it is combined with "H," as "cough," "laugh;" and it is silent before "N" in a number of words like "sign," "reign;" and in many instances where it represents with "H" the Old English "H." The manifold confusion wrought in English pronunciation and spelling by this mischievous "GH" combination deserves a paragraph of scolding, which, however, would not be appropriate to such a work as this is supposed to be.

Here is a nearly complete list of separate sounds associated with this combination: "laugh," laff; "caught," cawt; "eight," ate; "height," hite; "right," rite; "though," tho; "ought," awt; "cough," cawf; "through," thru; "bough," bow; "rough," ruf; the combination, then, in three cases stands for "F," and in the eight others is silent. It cannot be said to determine even the quantity of the preceding syllable, or vowels, since exactly the same conditions give in some cases the long vowel and in others the short; as "though," "cough," "through," "rough."

In regard to "H" there are some interesting points in Modern English usage. It has entirely lost its value at the end of syllables, or in combination with "L" and "R," with both of which it was sounded in Old English, as "hring," "hlinc." It continues to be sounded when combined with "W," but the spelling places it after, while the pronunciation clearly puts it before, in Modern, as it was in Old and Middle English. "What," for example, is properly sounded "hwat;" though there is a tendency, more noticeable in England than in America, to drop out the "H" in the pronunciation of words of this class, saying "wen," "wite," etc., instead of "hwen," or "hwite." "H" is used in combination with "T" as a substitute for the Old English Thet, "ð," which had already disappeared in Chaucer's time, and for its equivalent, the Thorn letter, "þ," which was then still infrequently used. With "C" it expresses the softened sound of Old English "C" or "K," which might be phonetically suggested by "tch," and which is sometimes spelled with those letters, as in "catch" and similar words. This sound came into the language in the Middle English period, as an effect of the French "SH" sound of "CH," which we find in words of French derivation like "machine" or "chivalry." The

struggle between this sound and Old English "K" resulted in the "CH" of "church," and many similar words. The sound of "H" appears in Modern English in a number of instances where it is not recognized in the spelling. Thus, before "U" in "sure," "nature," and similar combinations, in the latter of which the "T" of the last syllable is changed to "CH" in the pronunciation. A similar intrusion of the "H" sound occurs before "IO" in words with the Latin termination "tion," which syllable is sounded as if written "shun;" as in "nation;" also before "IA," in words like "ingratiate," "vitiate." These instances of the use of "H" in the pronunciation where it does not appear in the spelling, may partially compensate for the many cases where it appears in the spelling but is not sounded at all. The cases of silent "H" in combination with "G" have been already considered; but there are a number of others. Latin-French derivatives generally follow the French rule in this respect; as "hour," "honest," "honour," and many others. The confusion, in this matter, caused by the fact that the educated classes in the later Middle English and early Modern English periods, tried to discriminate between French-Latin, and direct Latin derivatives, sounding the "H" in the latter, as in the word "habit," is seen in the occasional occurrence of such spellings as "habundant," and probably accounts for the wide spread so-called "cockney" confusion as to the use of "H" in English pronunciation among the uneducated.

"J," in Old English simply another way of writing "I," is consistently used in Modern English for the "DGH" sound which we call soft "G." It appears for the most part in Latin derivatives, such as "justice," "injury," etc., the sound being generally spelled with "G" when it comes through French.

"K," very little used in Old English, has come to be the standard expression for the old hard sound of "C," being invariably used before "E," "I," and "Y," and generally when the sound is medial or final.

The letters "L," "M," "N," "P," have been used for substantially the same sounds at all periods of the English language; but they all appear in modern spelling where they are silent in the pronunciation; as "could," "mnemonics," "hymn," "pneumonia;" in three of these four examples it is to be noted that the silent letter indicates the Greek derivation of the words.

"Q," introduced with the other French novelties in the Middle English Period, has attained a wide use in modern spelling; though it is difficult to see what useful purpose it serves. For some reason it cannot stand alone, always appearing supported by "U." Initially this combination stands for Old English "CW," in such words as "queen," "quick," Old English "cwēn," "cwic;" medially and finally it represents "K," and may generally be taken to show French derivation; as, in "conquer," "picturesque."

"R" has lost the "H" sound which in some Old English words preceded it, and has lost also in general usage the trill which probably was at one time usual, but which remains as a Northern English and Scotch dialectal variation. The resulting "R" sound, when the trill is gone, has proved to be a weak one frequently vanishing in ordinary conversation. An American vulgarism, corresponding to the British confusion as to "H," is the loss of "R" when final and when occurring before another consonant; as "war" pronounced "waw," and "horse" pronounced "haws" or "hoss;" and its intrusion at the end of words ending in a vowel sound, as "law" pronounced "lor."

There is a real difficulty in the way of the preservation of the "R" sound without the trill; and the varying degrees of success with which this difficulty is met in various localities constitutes a perceptible dialectal distinction, even among educated and cultivated people.

"S" has given its work in both its main divisions of service to other letters, its voiceless sibilant sound being frequently written with "C," and the voiced or sonant with "Z." Disregarding these, there remain a number of cases where the letter "S" is used for one or other of these two sounds. Initial "S" generally has the sharp or voiceless sound; as "so," "sing;" final and medial "S," with more numerous exceptions, has the voiced or "Z" sound; as "his," "dismal;" the most frequent exceptions being those cases where a surd letter precedes; as "sleeps," "puts." As already noticed under "H," "S" is likely to combine with a "u" or "io" following to make the "sh" sound; as "sure," "passion." Double "S" usually indicates the voiceless sound; as "hiss," "bliss;" but there are a few exceptions, as "dissolve," where the sonants "D" and "V," though not in immediate contact, may by their nearness have influenced the sound; and "possess," in which the sonant sound may be given to the first doublet in an unconscious avoidance of the intolerable hissing effect which would be produced by giving the sharp sound to both. Altogether the frequency of this sibilant "S" in Modern English is from the standpoint of euphony one of its greatest defects; and gives force to the supposed saying of Emperor Charles V. that when talking with ladies he used Italian but reserved English for geese.

The remaining sounds may be dismissed briefly as all have been considered in connection with those already specified. Thus in regard to "T" we have seen how it

tends to give way to "ch" and "sh;" "V" generally represents the sonant sound of "F" in words of Old English origin; as "over," Old English "ofer," or "even," Old English "āefen;" and stands for the same sound when brought directly into English from Latin or French; as "vigor," "vine." "W," much more used than in Old English, has stood for the same sound at all periods. "Y," as a consonant takes the place of Old English palatal "G" in such words as "year," Old English "gear;" "day," Old English "daeg," and is sounded though not spelled, with "u," "ia," and "io;" as "refuse," "inebriate," "victorious." "Z" is, in Modern English, the standard sign for the sonant or voiced "S;" though that sound is still frequently expressed by "S." "Z," like "S" and "T," combines with the "Y" sound of a long "U" following to make a sound imperfectly expressed by its combination with "h;" as in "azure." "X" is largely used in words from Latin to give the sound of two consonants: "cs," "ks," "gs," or to represent Old English "hs;" as "express," "exert." In a few words of Greek derivation, "X" has initially the sound of "Z;" as "xylophone," and the familiar historical names "Xerxes," and "Xenophon." Recent editions of the dictionaries give a long list of technical terms beginning with "X," and having presumably the "Z" sound.

It will be noticed that in this somewhat protracted discussion, more attention has been given to spelling than to actual pronunciation. The important changes in the sounds of English, in the Modern Period are after all not numerous. The language remains, in this respect, very much as it was left by the working of the French influences of the Middle English Period upon the material of the Old English speech. The umlaut "u" of Old English and

the peculiar Middle English sound of "eu," "ew," have been lost, and the modern long "i," the short "u" of words like "cut," the broad "o," and the open diphthong "ou" have come into use. The intrusion of the "y" before "u," and the similar intrusion of "h," "sh" and "ch" before "u," "ia" and "io," the development and wide use of the soft "g" and the "ch" sounds and the complete elimination of the guttural or palatal use of "g" and "h:" these are the most important consonantal changes. When we have considered the great vowel shift, which after all is merely a change in the use of letters, we find that the changes are mainly a matter of spelling. The shifts, repetitions, substitutions, and variations in the use of the letters are innumerable and exasperating. If the account of these things seems like an argument for spelling reform it is simply the inevitable effect of the statement of the facts. There has been no intention to construct such an argument. The process of unconscious development has resulted in inextricable confusion. From the standpoint of history there is very little to be said for Modern English spelling. A radical reform in the direction of phonetic spelling would be much nearer the logical historical growth than the present idiotic confusion; which seems to represent the ignorance of the uneducated populace misinterpreted and misdirected by the pedantry of the makers of dictionaries.

CHAPTER XII

Period of Modern English. Grammar.

THE changes which have resulted in the very simple declensions of the Modern English noun, have been mainly the outcome of three tendencies which are themselves different manifestations of the one tendency toward simplicity and uniformity, with the substitution of prepositions for inflectional terminations. This process had already gone very far in the Middle English period, and the story, since, is mainly that of its continuation and completion. The first of these tendencies is the weakening of the vowels "A," "O," "U," to the vowel "E," or rather to a sound like that of the usual unaccented pronunciation of that vowel in the definite article. If we notice our own pronunciation when we speak hurriedly or carelessly, we cannot fail to observe that this tendency is common to us all. In the ordinary unstudied speech of the average person, all unaccented vowels have the sound of "A" in "stellar," "E" in "filter," "O" in the last syllable of "color," and "U" in "leisure." "Y" and "I" seem to have more power of maintaining themselves when unstressed; but the others when uttered rapidly and without stress all have a substantially identical sound. A carefully accurate speaker, in public address, may distinguish between the "E" of "filter" and the "A" of "stellar," but in ordinary conversation very few do so. This tendency has had much to do with the change in English

declensions. In Middle English these vowels, "A," "O," "U," in the final syllable of almost all nouns when not accented, are represented by the letter "E." This is the meaning of the final "E" which strikes every one who reads Chaucer as so peculiar and so characteristic. Take for example the opening lines of the Canterbury Tales:

> "Whan that Aprille with his shoures sote
> The droughte of Marche hath perced to the rote
> * * * * * *
> And smale foules maken melodie
> That slepen al the night with open yë."

The "es" of "shoures" would have been "um" according to Old English usage and so with the final "e" of "sote." Old English would not have needed, and probably would not have used any preposition, which is made necessary in Middle and Modern by the assimilation of the Dative-Instrumental form to that of the Nominative-Accusative plural. According to Old English usage "Marche" would have been used without the preposition. "Rote," as a Dative of the "O" declension, would have had the same form. "Fules" would have been "fuglas," and "yë," "eagan," in both the change from "a" to "e" being illustrated. In Modern English this final "e" has generally disappeared, and even when it remains in the spelling is in most cases disregarded in the pronunciation.

A second tendency which has left a strong impression in the changes in the declension forms is to drop the final consonants "n," in the inflected cases of the "Weak" nouns, and "m" in the Dative plurals of all declensions so far as they have come down to modern times. "Ye"

in the above selection appears sometimes as "eyne," but modern usage assimilates it to the general form, as "eyes."

A third tendency is to assimilate or level all inflections to the one "s" or "es" retained from the Old English "O" declension. As the weakening of the vowels to "e," and the dropping of final "n" and "m," in the inflections of the "O" nouns, left "s" and "es" as the only inflectional forms of that declension, the tendency was to bring nouns of all other declensions to this form. The eight "Umlaut" nouns resisted this tendency as to the plural; and so did a very few other nouns; but its effect was so sweeping that other forms in Modern English must be treated as exceptions. The table below will illustrate the working of these tendencies:

The Nominative plural forms of words of the four chief declensions were:

	O.	A.	Weak.	Umlaut.
	Stānas	Cara	Naman	Bēc
By the weakening of "a" to "e" we get:	Stānes	Care	Namen	Bēc
Dropping final "n" gives:	Stānes	Care	Name	Bēc
Assimilation gives:	Stānes	Cares	Names	Boces
Later changes in spelling give:	Stones	Cares	Names	Books

Some irregular plurals in Modern English may be accounted for by the survival, in these instances, of old grammatical forms. Thus we use "horse" as a plural when speaking of a troop of horse, or of so many "horse" power. In Old English the word was neuter of the "O" declension, and its Nominative-Accusative plural had the same form as the singular.

The word "dēor," in Old English, was used for any sort of a wild animal, corresponding to German "thier;" and was a neuter noun of the "O" declension, having its plural Nominative-Accusative the same as the singular. For some reason this word, while changing its meaning to express only the one kind of animal which it now names, has kept the unchanged form of the plural; and we now say one, two, three, or any number of "deer," never "deers." The same is true of "sheep," from Old English "sceap;" and of "swine," from Old English "swīn." Most of the Middle English plurals in "en," preserving the Old English "Weak" N plural in "an," have been brought into conformity with the general rule in Modern English; as "yen," "eyes;" "fōn," "foes;" "shōn," "shoes;" but there remains one clear example of this form in general modern usage; "ox," "oxen;" and a few others which look like it, but are examples of the singular confusion of historical elements which sometimes results from the general tendency to change. Thus "brethren," a form which is not infrequently used instead of the more familiar "brothers," preserves the Umlaut found in the Old English declension of the word, and adds to it the "en" of the "Weak" declension, with which the Old English word had no connection. So the word "child," in Old English "cild," plural "cildru," keeps its Middle English form for the plural, softening the hard "c" to "ch," and substituting for the Old English "u," the utterly illogical "Weak" form "en."

The borrowing of words from foreign languages has led, in a number of instances, to the use of foreign plural forms. There is, indeed, a strong tendency, thoroughly wholesome and to be encouraged, though no individual can safely undertake to hurry the historical process much in such

matters, to assimilate these forms to the English; and this tendency leads in some cases to uncertainty and confusion. A number of Latin plurals, for example, are in common use, and ignorance or forgetfulness of their origin sometimes leads to unfortunate blunders in connection with them. One of these is the neuter plural in "a," for Latin words whose Nominative-Accusative singular was in "um;" as "data," which is sometimes ignorantly or carelessly used as if it were in the singular. So we have the word "species," which in the original Latin and in English alike, has the same form for singular and plural. Ignorance, or forgetfulness, leads sometimes to the creation of a singular form "specie," as in the vulgar phrase "a specie of animals," where the word is confused with "specie," meaning coined money, an entirely different word, having no plural. There are a number of words from Latin, ending in "ex," whose Latin plural would be "ices," in regard to which there is in English a confused or a divided usage. Sometimes both forms might be used with a convenient distinction in the meaning. Thus in the use of the word "index," the Latin form "indices" might be reserved for the meaning "indications," and the English "indexes" kept to the other sense of a complete alphabetical table of contents. The usual practice, however, is to use the two forms indifferently, though as in most such cases the English form "indexes," is rapidly gaining ground, and is certainly to be preferred. Greek neuters in "on," like the Latin in "um," had their plurals in "a," and some of these are much used English words; as "automaton," "automata;" "phenomenon," "phenomena." So Latin feminines in "a" have their plural in "ae;" as "formula," "formulae;" but this word has in recent years been coming into more familiar

use, and there is a strong tendency to give its plural the English form "formulas." In general it may be said that in order to use these words with certainty and precision, one must keep in mind their origin, a requirement which illustrates the fact that a good knowledge of French, Latin, and Greek, is essential to a scholarly knowledge and use of English; but that in cases of really divided usage between the foreign and the native forms, the preference should generally be given to the English. It is a sign of incomplete education, not of real scholarship, to have one's talk or one's writing full of Greek, Latin, or French forms or words.

As to the cases of the nouns, Modern English really retains them all; but depends for the most part on the prepositions to indicate them and their relations. In the Genitive, or Possessive case, there is a divided usage, the preposition showing a tendency to displace the Possessive form. Thus a rule is given in some text books on Rhetoric, to this effect: use the Possessive form only with the names of persons. According to this it would be correct to write "John's hat," but not "the cat's fur;" the proper rhetorical phrase, in the latter case, being "the fur of the cat." Like many other rhetorical rules, or attempts at them, Rhetoric being a subject governed by general principles which can not well be put into definite regulations, this is manifestly absurd. Good English usage permits the possessive form wherever the writer finds it convenient. The use or disuse of it is as yet a matter of style, not of grammatical correctness.

In Middle English some of the Genitive forms of some declensions other than the "O" may be discovered, though in rather veiled form; as "our Lady grace," "our Lady's grace," where the form "Lady" is explained as an abridged

feminine genitive; but in Modern English all trace of anything but the "s" "es" of the "O" declension has disappeared. Where it would be very awkward to use this, as when the stem of the noun ends in "s," or in the plural generally, and when the use of the preposition is undesirable, the genitive or possessive is indicated by the apostrophe, rather a poor makeshift for an inflection, and likely to vanish in ordinary usage.

Our modern grammars use the word "Objective," for the Dative, Accusative and Instrumental cases; but all these cases exist, because the laws of thought require them, and are indicated by the mutual relation of the words in the sentence, and by the use of prepositions. Thus in the sentence, "I sent the book to my friend by express," "book" is in the Accusative, "friend" in the Dative, and "express" in the Instrumental case, though these words all have the same inflectional form.

In the Demonstrative Pronoun, Modern English retains the forms "this" and "that," using them substantially as they were used in Middle English, with entire disregard of Gender, and with no declension in the singular. For the corresponding plural forms we have "these" and "those," whose etymology gives the students of language a highly entertaining, but very perplexing game of hide and seek. "These," by its vowel suggests a derivation from the Old English masculine singular "ðēs;" but as we have seen, the Middle English form corresponding to "these" was "thise;" and the change of spelling from "I" to "E," to make spelling and sound agree would not be strange in the transition from Middle to Modern English; whereas the change from "E" to "I" in the transition from Old to Middle has no analogy to support it, and is not so easily accepted. The probable process, then was

"ðis," "this," pluralized in Middle English to "thise," and spelling changed in Modern English to "these." "Those," also, is a puzzling form as to etymology. The vowel "O," suggests derivation from the Middle English "thō," which corresponds to the Old English "ðā;" but the form of "those" is almost precisely that of Old English "ðās," with the normal changes from Old to Modern pronunciation and spelling. The former etymology, however, has the advantage of keeping the use and meaning of the two pronouns consistent with the Old English; "this" and "these" having the same meaning as "ðis" and "ðās," while "that" and "those" correspond in the same way to Old English "ðaet," and "ðā."

It is probable, as was noted in the chapter on Old English Grammar, that Modern English "them," used both for Demonstrative and Personal Objective plural, may be derived from "ðāem," the Dative-Instrumental plural of Old English "sē," "that;" but "they," and "their," can not be traced to the corresponding forms of Old English. There are no etymological laws to explain a change from "ðā" to "they," or from "ðāra" to "their." Etymologists have been driven therefore to seek an origin for these words in Danish, where are found the forms '"ðei," 'ðeir," with meanings corresponding to modern "they" and "their." Such an adaptation from Danish is not at all improbable.

In the Personal Pronoun the modern forms show a singular confusion as compared with Old English, though most of the changes occurred during the Middle English Period. As compared with Middle English, the following are some of the more important changes: Prepositions are used freely to indicate the Genitive, Accusative and Dative-Instrumental cases, there being no inflectional

distinction between the Dative-Instrumental and Accusative. "I," always written with the capital letter, is established in usage for the first person singular. "My" has become the usual Genitive or Possessive, the form "mine" which represents the Middle English Possessive "mīn," being limited, in ordinary prose, to use in the predicate relation, as "it is mine;" but being found as an archaic form in poetic or otherwise heightened language, as "mine honour;" this use being found most often when the following word begins with a vowel or with silent "h." "Our," corresponding to the Middle English Possessive "oure," has simply dropped the final "e" of the older word, but has a changed pronunciation which is found in most of the familiar words in "ou." In the second person, Middle English "thou" has become archaic, and is used only in the language of poetry or devotion, or when the attempt is made to reproduce the quality of medieval speech. The same may be said of "thy" and "thine." "You," "your" and "yours," have taken the place of these pronouns in ordinary speech and in prose Literature, by the prevalence of the courtesy usage which refuses to address another person directly, a usage which with some interesting variations is found in most modern languages. The use of "thou" and "thee" by the "Friends," in what they call the "plain language," was probably in its origin a protest against formality in speech, but the formality has now become universal, and the plain language is rapidly passing away, and remains in use only among a very few. "Thee" was in Middle English, and still is, if correctly used, an Objective form. The "Quaker" use of it in the Nominative, has no sanction in historical Grammar. Middle English "ye" remains correct English for the Nominative plural; but has like "thou" and "thee," been dropped

from conversation or ordinary prose, its place being taken by "you." This change is a comparatively recent one. The older correct use may be illustrated by a sentence from the King James Bible: "I tell *you* nay, but except *ye* repent, *ye* shall all likewise perish." In the third person, Modern English discards the "H" of "hit," which still lingered in the Middle English period. It is interesting to note that "hit" is still used in the dialect of the mountaineers of the central southern states of America, a people who are known to be of very pure English stock; but whether this is a survival of the Old English form, or like other misuses of "H" a more recent cockneyism, is hard to decide. From the neuter, in its modern form "it," Modern English has constructed a new Genitive, "its," which did not get into general use until the seventeenth century, Shakespeare and the King James Bible still commonly employing "his" for the neuter Genitive. "Her" and "him" show very slight change from the Middle English "hir" and "hym." Modern English adds to Middle English Nominative plural "they" the corresponding form, also probably of Norse origin, "their," for the Possessive; and for the Middle English "hem" in the Objective plural substitutes the word "them," probably derived from the Old English Dative plural Demonstrative "ðāem." The word "she," which appeared in Middle English, taking the place of Old English "hēo," is probably also a transference of an old feminine Demonstrative "sēo," to the uses of a personal pronoun. Out of the numerous declension forms of the Old English Interrogatives, Modern English retains a few; and uses some of them as Interrogatives, some as Relatives and some as either or both according to circumstances. Thus to "which" the representative of the old Interrogative

"hwilc," modern usage assigns the distributive service of the old "hwaeðer," as in the phrase "which of the two," by which the modern writer would express the idea of the old phrase, found as late as the King James version, "whether of them twain." To this word "which," together with the Demonstrative "that," are now given the functions of the neuter relative. This distinction was not made until after the date of the English Bible and Shakespeare, as will be clear from the phrase of the Lord's prayer, still generally used, "Our Father *which* art in Heaven," where the word "which" is plainly used as a masculine relative. "What," the representative of Old English "hwaet," the neuter Interrogative, is now used indiscriminately as to gender when the noun it qualifies is expressed, in other words, when used as an adjective, as "what man," "what woman," "what thing." When used alone, however, it is understood of the neuter, while "who" is used for persons, whether as Interrogative or Relative, without distinction of gender. Thus: "who was that man or that woman, and what did he or she say?" or "The man or the woman who did the task that I wished done." The Indefinite Pronoun "one" and the Article have been sufficiently discussed in the previous chapters. The slight trace of declension which remains in Middle English in the final "e" of the "weak" Adjective has quite disappeared in Modern English; and the comparison of Adjectives and Adverbs is essentially the same except the prevalence of the use of "more" and "most," frequent with the Adjective, and general with the Adverb.

In the Ablaut or Gradation verbs, to which belong most of those called irregular in Modern English, we notice, besides changes in spelling and pronunciation common to

all sorts of words, a few interesting developments. The second, or plural Preterite form has generally disappeared, remaining as irregularities in a few cases, as "sing," whose Preterite is sometimes "sung," but more usually "sang," and "bear," which has the two forms of Preterite: "bare" and "bore;" and persisting as solecisms in many other cases like "run" for "ran." The final "e" of the Infinitive, representing in Middle English the "an" of Old English, has generally been dropped, and is silent in the few cases, as "ride" and "choose," where it has been retained. The tendency to level useless distinctions shows itself in this word "choose," by the change of the old Preterite, "cēas," to "chose," making the vowel of Preterite and Past Participle the same. There are a number of illustrations of a similar levelling of the Preterite and Past Participle vowels, sometimes one and sometimes the other being retained for both. Various influences may account for the preference in these cases, the analogy or attraction of similar forms in other words being perhaps as frequently as any other the most probable cause. A small group of verbs retain in Modern English the characteristics of the Reduplicating verb in Old English; at least to such a degree as to render them recognizable. "Fall," "fell," "fallen;" "grow," "grew," "grown;" "know," "knew," "known" are examples of these, the "ew" of the Preterite in the latter two standing for the "EO" Preterite of the Old English. The "Weak" verbs show a similar tendency to levelling so that the distinction among the three classes, which could be discerned in Middle English as to the first and second, is quite obliterated in Modern English. The prefix of the Past Participle, "ge" in Old English, "y" in Middle, has quite disappeared in Modern,

the single exception being the archaic word "yclept," which still sometimes shows itself in poetry or romantic fiction. In the study of the Old English grammar attention was called to the distinction between the Preterites in "D" and those in "T," due to the quality of the preceding consonant, the surd, voiceless letters "F," "K," "S," "P," "T," calling for the corresponding voiceless "T," as "slēpan," "slēpte;" the sonant or voiced consonants, "B," "D," "G," "V," "Z," calling for the corresponding voiced "D;" as "lecgan," "lecgde." In most cases, however, in Old English, the vowels "E" or "O," were inserted before the sign of the Preterite, this being one of the distinctions between classes, and in these, the consonant was invariably "D." With the dropping of this inserted vowel, which has taken place almost invariably in Modern English, as it is spoken, if not as it is written, the distinction between the "D" and "T" Preterite has become much more important. It can not be avoided because it grows out of the structure of the organs of speech, it being physically impossible to pronounce a voiced consonant immediately after a voiceless, or vice versa. One of the worst anomalies of modern spelling arises out of this matter. The tendency to drop out the inserted vowel has gone on in speech and the spelling has not kept pace with it. We spell "rob-bed but pronounce "robd;" we spell "lov-ed," but pronounce "lovd," unless we are a certain type of clergyman reading the Bible; and what is far worse, we spell "slip-ped" and pronounce "slipt;" we spell "kiss-ed" and pronounce "kist;" we spell "look-ed," and pronounce "lookt." This, surely, is a very clear case for the spelling reformer.

The general tendency to the levelling or assimilation of different forms has led, as one of its most important results,

to the transfer of a large number of the "Strong," or as we now say the irregular verbs to the "Weak" or so-called regular conjugation. Old English "glīden," "glād," becomes "glide," "glided;" "crēopan," "crēap," becomes "creep," "crept;" and so in many instances. The Strong Preterites remain in dialect use and are preferred to the "Weak" often long after the latter have become universally accepted in the literary language or in conversation among the educated classes. "Crope" for "crept," and "drug" for "dragged" are familiar illustrations of this fact. "Strong" Preterites are used in Shakespeare and the King James Bible with some words which have since taken the "Weak" form. An illustration of this is the word "holpen," common in the Bible, where a modern writer would of course use "helped." In one instance the strong Preterite has remained in Modern English, when all other forms of the word have been lost; this is the word "quoth," the modern form of Old English "cwaþ," Preterite of the "Strong" verb, "cweðan," to speak. In some cases, where the stem of the word ends in "D" or "T," it is difficult, especially in the much simplified and unified modern forms, to distinguish whether the verb were originally "Weak" or "Strong." Thus Old English "berstan," with its Preterite singular "baerst," Preterite plural "burston," and Past Participle "bursten," has been levelled down to "burst," "burst," "burst," though the tendency to the substitution of the "Weak" for the "Strong" conjugation, gives us the solecism "bursted," which is likely enough to become the accepted form. In some cases the Preterite Indicative has yielded to the levelling tendency, while the old "Strong" form remains in the Past Participle, though in these instances there is generally a divided usage, both "Strong" and

"Weak" Participles being found in reputable usage. Thus we have "swell," "swelled," "swollen" or "swelled;" "load," "loaded," "laden" or "loaded;" in both of these cases the tendency is strong to drop the old "Strong" Participle and substitute the corresponding "Weak" form; and there are a number of instances of the two forms being used side by side, with no thought of impropriety in regard to either, the "Strong" form growing more and more unusual, however, as time passes on. Thus we have "melt," "melted," "molten," or "melted;" "shave," "shaved," "shaven" or "shaved;" "mow," "mowed," "mown" or "mowed;" "sow," "sowed," "sown" or "sowed." Analogy would seem to justify "blow," "blowed," "blown" or "blowed;" "grow," "growed," "grown" or "growed;" though the time does not appear to be ripe for these last two forms, and reputable use still insists upon the old Reduplicating Preterites in "grow," "grew," "grown;" "blow," "blew," "blown." Study of the history of language certainly tends to charity if not to tolerance in regard to such solecisms; as they are in many instances, like Topsy's "growed" anticipations of that which is to be expected in the progress of a tendency; or, like the Yankee "clumb," survivals of an old form which was once entirely correct.

In connection with the "Strong-Weak," or "Preterite-Present" verbs, as discussed in the Chapter on Old English grammar, attention was called to the origin of the Biblical words "wot" and "wist." Another such word was "cunnan," meaning to "know," or "to be able;" the latter meaning having, perhaps, been derived from the former. Both meanings are found in Modern English in forms which may be traced more or less directly to this word. Its Present Indicative remains, practically unchanged, in "can;" the old Preterite, "Cuðe," has been

changed, probably by the force of attraction, from the words "would" and "should," to "could;" its Past Participle "cūð" appears in our Adjective "uncouth," the historical meaning of which is "unknown," and therefore strange or queer. "Shall," "may," and "must" all belong to this group of words; "shall" being the modern form of Old English "sceall," Preteritive Present from "sculan," to be under obligation, "*to ought*," whose "Weak" Preterite was "scolde," from which plainly comes modern "should." "May" is the modern form of Old English "maeg," which had no known Infinitive, and whose "Weak" Preterite was "meahte," from which comes our "might." "Must" represents in modern speech, the Old English "Weak" Preterite "moste," whose Preteritive Present was "mōt," a word still occasionally heard in the Masonic ritual, in the phrase "So mote it be." This word has had a singular shift of meaning; its original sense was "to be allowed, or permitted," with no suggestion of obligation or compulsion. In its modern development it has curiously repeated the ancient process; using its secondary "Weak" Preterite "must," (ancient "moste"), in a Present Indicative sense. It would not be stranger than some of the changes which have already occurred, if future generations should make out of this word yet another "Weak" Preterite, writing "I *musted*," in the sense of "I was compelled."

The original use of "willan" and "sculan" may afford a clew to the correct use of the words as auxiliaries, which to some people is one of the most perplexing points in Modern English usage. Speaking in the first person, when we know our own intentions as we cannot possibly know those of another, "will" connotes purpose; as "I will complete this task." In the second and third persons

where we cannot know the intention of the one addressed or spoken of, "will" connotes simple futurity, your opinion as to what is likely to happen hereafter; as, "They will have a good time on the picnic," or "You will sleep well tonight." Speaking in the first person, where we do not like to admit obligation or authority," shall" connotes simple futurity; as, "I shall be in town tomorrow," or "We shall start at ten o'clock." Speaking in the second or third person where we are more or less accustomed to express authority, "shall" has its original sense of obligation; as "You shall go," or "He shall pay." When we are willing to admit obligation we use the word "ought," or the circumlocution "Am under obligation," or other such phrase. The correct use is well suggested by the often quoted example of the incorrect: "I will drown, and nobody shall help me;" and the difficulty is very neatly illustrated in a passage in Barrie's novel, "When a Man's Single," when the hero, a Scotchman, is asked by his employer, "Have you ever got over the usual Scotch difficulty with 'shall' and 'will?'" and replies innocently, "No, and I never will."

In the inflection of the verb, the tendency to simplification has gone on rapidly and produced marked changes since the Middle English period. The inflectional endings "eth," "est," and "en," remain only as archaisms used in the heightened language of poetry, devotion, and a certain kind of oratory; or where for dramatic effects in Literature a quality of antiquity is desired for the style. In regular use in Modern English, the inflectional endings remaining are "S" for the Third Person Singular Indicative; "d" or "t," for the "Weak" Preterite; "ing" for the Present Participle. This general elimination of the inflectional endings has led to the increased use of the

pronouns and the auxiliaries to indicate the distinctions of number, person, mode and tense; and in this way our grammarians are able to make out a formidable list of mode and tense forms so called, with which to make the lives of school children unhappy. Indeed the correct use of these auxiliaries has its difficulties, as may be seen in the frequent trouble with "shall" and "will," "can" and "may," etc. In the substantive verb "to be," the distinctions of person and number used in Old and Middle English, remain in use to a greater extent than in the case of other verbs, because these distinctions are not so much matters of inflection as the use of distinct roots for the different parts; but here too there has been a marked reduction in the number of forms, through the dropping of many alternatives which were found in Old English, most of these changes having taken place in the Middle English period. For example, Modern English uses the word "are" for Middle English "bē" or "bēn," though these older forms persist in the language of the uneducated. The Imperative form "bēth" has disappeared; and the Past Participle which in Middle English varied between "bē" and "bēn," has become regularly" been." Otherwise, allowing for the changes in spelling and the dropping of the negative forms "nam," "nis," etc., the verb remains very much as it was in Chaucer's day. With the irregular verb "go," the only important change from Middle English usage is the dropping of the Preterite form "yēde," and the consequent invariable use of "went," as the Preterite of this verb. Both with this verb and the verb "do," the old inflections in "th," "st," and "n" are more frequently used than in other words; and both retain the combination of "Weak" Preterites, "went" and "did," with "Strong" Past Participles "gone" and

"done," a peculiarity which accounts, perhaps for the frequent solecisms in the use of these very common words.

It is very plain from this glance at the history of English grammar that the language is still in a fluid condition. More thorough study would doubtless strengthen this impression of fluidity. In vocabulary and grammar, alike, there is evident a strong conservative tendency holding the practice of the best writers to the pure English diction and the fundamental Teutonic principles of structure, along with a freedom of addition and a facility of adaptation and alteration of forms which are greatly enriching the material of speech and increasing the flexibility and efficiency of its use. The language is quite sure to hold its essential qualities as the medium of the great Literature of the past, while it goes forward to its mission as a medium of the world's scholarship, science, philosophy, and religious teaching, through an unbounded future.

HISTORICAL CHART OF THE ENGLISH LANGUAGE

*DATES.	SOCIAL AND POLITICAL EVENTS.	LITERARY EVENTS.	LANGUAGE CONDITIONS AND CHANGES.
Before 400 A. D.	English language home is in Northern Germany.	Old English poetry existed in the speech of the people, but probably not in written form.	Pure Old English in three dialects; Anglian, Jute and Saxon. Some traces of Latin influence.
B. C. 55	Caesar invades Britain.		
A. D. 42	Claudius conquers Britain.		
411	Romans abandon Britain.		
About 450 to 550	Jutes settle Kent. South Saxons settle Sussex. West Saxons settle Wessex. Angles settle Mercia and Northumbria. Celtic Missionaries. Latin Missionaries.		Four dialects become distinct: Kentish, West Saxon, Mercian, Northumbrian. Some infusion of Celtic elements, with Latin relics of Roman occupation.
		Latin Bible and Latin scholarship introduced.	Religious teaching and worship bring many Latin words into English.

700	Old English Period.	Wars among the English.	Northumbrian Literature Bede, Caedmon, Cynewulf.	Northumbrian the dominant literary language.
900		Invasions of the Danes.		Strong infusion of Norse, especially Danish elements.
		Career of Alfred the Great.	West Saxon Literature. Rewriting of Northumbrian poetry. Translations from Latin. Saints' Lives and Homilies. Anglo Saxon Chronicle. Alfred, Aelfric.	West Saxon the dominant dialect.
1002		Edward, the Confessor, closely associates England and Normandy.	French Literature introduced in Court circles.	French influence becomes evident.
1066		Norman Conquest.		French the language of court and church, of law and education.

HISTORICAL CHART OF THE ENGLISH LANGUAGE—(CONTINUED)

*DATES.		SOCIAL AND POLITICAL EVENTS.	LITERARY EVENTS.	LANGUAGE CONDITIONS AND CHANGES.
1204	Middle	Normandy separated from England.		Angevin and Parisian French supplant Norman.
1258		Henry III issues proclamation in Latin, French, and English.	About this time Layamon's Brut, the Ormulum, the Ancren Riwle appear; and French romances and poetry of the Troubadours become widely known in England.	French spoken by the ruling classes; English by the people.
1362	English	Edward III establishes English in the law courts.		Many French words and sounds adopted into English.
1385	Period	Richard II establishes English in the schools Lollard movement.	Wyclif's Bible, Piers Ploughman. Chaucer; Gower.	English becomes the language of all classes.

1400 to 1600	Modern English Period.	The Renaissance. Chivalry passes. Elizabethan Age. Reformation. Discovery of America.	Mallory's Morte D'Arthur. Shakespeare. The English Bible.	Change from medieval to modern pronunciation and spelling. Latin and Italian elements largely introduced.
1650 to 1680		The Commonwealth. The Restoration.	Milton, Bunyan, Dryden.	Religious vocabulary enlarged.
1688 to 1775		The Whig Revolution. Wars with France. Conquest of Canada.	The "Classical" Literature. Swift, Addison, Pope, Johnson.	Prose style. Precision. Latin element enlarged and popularized. Dictionaries.
1780 to 1900		American Independence. Napoleonic wars. Expansion of England through colonization and conquest. Scientific movement.	Romantic movement. The Novel. Victorian poetry and essay.	Great expansion of vocabulary. Tendency to pure English diction. Simplification of grammar.

*The dates apply to the first column of the chart. They apply also to the second and third columns, but not specifically, being intended to point out the general synchronism of events and movements in the social, literary and linguistic spheres.

Part II

TABULATION OF GRAMMATICAL FORMS SHOWING THE MORE IMPORTANT FEATURES OF THE DECLENSIONS AND CONJUGATIONS OF OLD ENGLISH AND PRESENTING IN PARALLEL COLUMNS THE USAGE OF THE THREE PERIODS

FOUR OLD ENGLISH DECLENSIONS

ONE WITH THE CORRESPONDING FORMS IN MIDDLE AND MODERN ENGLISH.

(1.) The "O" declension, including most masculine and neuter nouns.

Masculine—Daeg (Day)

SINGULAR	OLD ENGLISH	MIDDLE ENGLISH	MODERN ENGLISH
Nominative	daeg	day	day
Genitive	daeges	dayes	day's
Dative	daege	day	day
Accusative	daeg	day	day
Instrumental	daege		
Plural			
Nominative	dagas	dayes	days
Genitive	daga	dayes	days
Dative	dagum	dayes	days
Accusative	dagas	dayes	days

Neuter—Hors (Horse)

Singular.	
Nominative—Acc.	hors
Genitive	horses
Dative—Inst.	horse
Plural	
Nominative—Acc.	hors*
Genitive	horsa
Dative—Inst.	horsum

The Middle and Modern English forms, being substantially the same for all the Old English declensions, are not given with the other examples.

Scip (Ship)

Singular	
Nominative—Acc.	scip
Genitive	scipes
Dative—Inst.	scipe
Plural	
Nominative—Acc.	scipu*
Genitive	scipa
Dative—Inst.	scipum

*The "U" of the Nominative-Accusative Plural is dropped when the preceding vowel is long.

(2) The "A" declension, including most Feminine nouns.

	Caru (Care)	Lar (Lore)
Singular		
Nominative	caru*	lār*
Genitive	care	lāre
Dative	care	lāre
Accusative	care	lāre
Instrumental	care	lāre
Plural.		
Nominative—Acc.	cara	lāra
Genitive	cara (ena)	lāra (ena)
Dative—Inst.	carum	lārum

*The "U" of the Nominative Singular is dropped when the preceding vowel is long.

(3) The weak N declension, including masculines in A, feminines in E, and a very few neuters in E.

Masculine—Nǫma (Name).	Feminine—Tunge (Tongue).	Neuter—Ēage (Eye).
Singular.	Singular.	Singular.
Nom. nǫma	Nom. tunge	Nom. ēage
Gen. nǫman	Gen. tungan	Gen. ēagan

D. I.	nǫman	D. I.	tungan	D. I.	ēagan
Acc.	nǫman	Acc.	tungan	Acc.	ēage
	Plural.		Plural		Plural.
Nom.	nǫman	Nom.	tungan	Nom.	ēagan
Gen.	nǫmena	Gen.	tungena	Gen.	ēagena
D. I.	nǫmum	D. I.	tungum	D. I.	ēagum
Acc.	nǫman	Acc.	tungan	Acc.	ēagan

(4) The "Umlaut" declension including 24 nouns in Old English, of which 8 have retained this form, in Modern English.

Masculine—Fōt (Foot)		Feminine—Bōc (Book)	
Singular		Singular	
N. A.	fōt	N. A.	bōc
Gen.	fōtes	Gen.	bēc
D. I.	fēt	D. I.	bēc
Plural		Plural	
N. A.	fēt	N. A.	bēc
Gen.	fōta	Gen.	bōca
D. I.	fōtum	D. I.	bōcum

II. The Personal Pronoun

Tabular View of the Personal Pronouns in the Three Periods

	OLD ENGLISH	MIDDLE ENGLISH I—Ancren Riwle and Ormulum	MIDDLE ENGLISH -2-Chaucer	MODERN ENGLISH
		First Person		
Sing. Nom.	ic	ich, ī	i	I
Gen.	mīn			my, mine, of me
Dat.	mē			me, to me
Acc.	mec, mē	mē	mē	me
Inst.	mē			from, with, by or in me
Plu. Nom.	wē	wē	wē	we
Gen.	ūser, ūre			our, of us
Dat.	ūs			us, to us
Acc.	ūsic, ūs	us	us	us
Inst.	ūs			from, with, by or in us
Dual Nom.	wit			
Gen.	uncer			
Dat.	unc			
Acc.	uncit, unc			

Second Person

Sing. Nom.	ðū	ðū	thou	thou, you
Gen.	ðīn			thy, thine, your, of thee, of you
Dat.	ðē			thee, to thee, you to you
Acc.	ðec, ðē	ðē	thē	thee, you
Inst.	ðē			from, with, by or in thee or you
Plu. Nom.	gē	gē	yē	ye, you
Gen.	ēōwer			your, of you
Dat.	ēōw			you, to you
Acc.	ēōwic, ēow	ōu	you	you
Inst.	ēōw			from, etc., you
Dual Nom.	git			
Gen.	incer			
Dat.	inc			
Acc.	incit, inc			
Inst.	inc			

OLD ENGLISH

MIDDLE ENGLISH
I—Ancren Riwle and Ormulum

Third Person

		Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.	Nom.	hē	hīe, hēo	hit	hē	hēō	hit
	Gen.	his	hire	his			
	Dat.	him	hire	him			
	Acc.	hine	hīe, hēo	hit	him, hine	hire	him
	Inst.	him	hire	him			

		All Genders	All Genders
Plu.	Nom.	hie, hēo	
	Gen.	hira	hēo
	Dat.	him, hēom	
	Acc.	hie, hēō	hēōm, hem
	Inst.	him, hēom	

MIDDLE ENGLISH			MODERN ENGLISH		
2—Chaucer					
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
hē	shē	(h) it	he	she	it
			his	her	its
			him, / to him	her, / to her	it, / to it
hym	hire	(h) it	him	her it	
			from him	her	it
All Genders			All Genders		
they			they		
			their		
			them, to them		
hem			them		
			from them		

The Genitive forms omitted, in the Middle English tables in accordance with Sweet's Primer where these forms are regarded as "Adjectives."

III. Demonstrative and Interrogative Pronouns.

Demonstrative Pronoun in Old English.

(1) Old English pronoun, corresponding to "This."

	Singular			Plural
	Masc.	Fem.	Neut.	All Genders
Nom.	ðēs	ðēos	ðis	ðās
Gen.	ðises	ðisse	ðises	ðissa
Dat.	ðisum	ðisse	ðisum	ðisum
Acc.	ðisne	ðās	ðis	ðās
Inst.	ðȳs		ðȳs	

(2) Old English pronoun, corresponding to "That."

	Singular			Plural
	Masc.	Fem.	Neut.	All Genders.
Nom.	sē	sēo	ðaet	ðā
Gen.	ðaes	ðāere	ðaes	ðāra
Dat.	ðāem	ðāere	ðāem	ðāem
Acc.	ðone	ðā	ðaet	ðā
Inst.	ðȳ		ðȳ	

Interrogative Pronoun in Old English.

	Masc. and Fem.	Neuter
Nom.	hwā	hwaet
Gen.	hwaes	hwaes
Dat.	hwām	hwām
Acc.	hwone	hwaet
Inst.		hwȳ

IV. The Adjective in Old English.

Strong Declension of the Adjective "Gōd."

	Singular			Plural		
	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
Nom.	gōd	gōd	gōd	gōde	gōda	gōd
Gen.	gōdes	gōdre	gōdes	gōdra	gōdra	gōdra
Dat.	gōdum	gōdre	gōdum	gōdum	gōdum	gōdum
Acc.	gōdne	gōde	gōd	gōde	gōda	gōd
Inst.	gōde	gōdre	gōde	gōdum	gōdum	gōdum

Weak Declension of the Adjective "Gōd."

	Singular			Plural		
	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
Nom.	gōda	gōde	gōde	gōdan	gōdan	gōdan
Gen.	gōdan	gōdan	gōdan	gōdra-(ena)	gōdra-(ena)	gōdra-(ena)
Dat.	gōdan	gōdan	gōdan	gōdum	gōdum	gōdum
Acc.	gōdan	gōdan	gōde	gōdan	gōdan	gōdan
Inst.	gōdan	gōdan	gōdan	gōdum	gōdum	gōdum

V. The Verb.—1. Tabular View of the Ablaut Series of Verbs.

OLD ENGLISH

Vowel Series	Pres. Inf.	Pret. Sing.	Pret. Plu.	Past Part.
I. ī, ā, i, i	rīdan	rād	ridon	riden
II. ēo, ēā, u, o	cēosan	cēās	curon	coren
III. e, i-e, a, u, u-o	singan	sang, sǫng	sungon	sungen
IV. e, a-ae, āe, o	beran	baer	bāēron	boren
V. e, a-ae, āe, e	tredan	traed	trāēdon	treden
VI. a, ō, ō, a	scacan	scōc	scōcon	scacen
	sceacan	scēōc	scēōcon	scaecen
				sceacen

MIDDLE ENGLISH.

Pres. Inf.	Pret. Sing.	Pret. Plu.	Past Part.
rīde	rod	riden	riden
chēse	ches	chosen	chosen
synge	song	songen	songen
bere	bār, bēr		boren
trede	trad		troden
shāke	shōk		shāken

MODERN ENGLISH

Pres. Inf.	Pret.-1	Pret.-2	Past Part.
ride	rode		ridden
choose	chose		chosen
sing	sang	sung	sung
bear	bore	bare	borne-born
tread	trod		trodden, trod
shake	shook		shaken

2. Conjugation of the Strong Verb

		OLD ENGLISH	MIDDLE ENGLISH	MODERN ENGLISH
			Present Indicative	
Singular	1.	binde	bȳnde	bind
	2.	bindest	bȳndest	bind, bindest
	3.	bindeð	bȳndeth	binds, bindeth
Plural	1.	bindað	bȳnde (n)	bind
	2.	bindað	bȳnde (n)	bind
	3.	bindað	bȳnde (n)	bind
			Preterite Indicative	
Singular	1.	bǫnd	bǫnd	bound
	2.	bunde	bounde, bǫnd	bound, boundedst
	3.	bǫnd	bǫnd	bound
Plural	1.	bundon	bounde (n), bǫnd	bound
	2.	bundon	bounde (n), bǫnd	bound
	3.	bundon	bounde (n), bǫnd	bound

	Present Optative—Subjunctive	
Singular 1, 2, 3. binde	bȳnde	bind
Plural, 1, 2, 3. binden	bȳnde (n)	bind
	Preterite Optative—Subjunctive	
Singular 1, 2, 3. bunde	bounde	bound
Plural 1, 2, 3. bunden	bounde (n)	bound
	Imperative	
Singular 2. bind	bȳnd	bind
Plural 1. bindan*	bȳnde (th), bȳnd	bind
2. bindað	bȳnde (th), bȳnd	bind
	Infinitive.	
bindan	bȳnde (n)	(to) bind
	Present Participle	
bindende	bȳndinge	binding
	Past Participle	
(ge) bunden	(y) bounde (n)	bound, bounden

*For this, many documents use the optative form "binden."

3. Tabular View of the Reduplicating Verb

OLD ENGLISH			MIDDLE ENGLISH			MODERN ENGLISH		
Pres. Inf.	Pret.	Part.	Pres. Inf.	Pret.	Part.	Pres. Inf.	Pret.	Part.
hōn	heng	hangen	hǫnge	heng	hǫngen	hang	hung hanged	hung hanged
feallen	fēōll	feallen	falle	fel-fil	fallen	fall	fell	fallen

4. Tabular View of the Weak Verb

OLD ENGLISH

	Pres. Inf.	Pret.	Past. Part.
I.	hīeran	hīerde	(ge) hiēred
	sẹttan	sẹtte	(ge) sẹtt
II.	lufian	lufode	(ge) lufod
III.	habban	haefde	(ge)haefd

MIDDLE ENGLISH

Pres. Inf.	Pret.	Past Part.
hēre (n)	herde	(y) herd
setten	sette	(y) sett
love (n)	lovede	(y)lov(e)d
have, han	hadde,	had
habben, haven	hade	

MODERN ENGLISH

Pres. Inf.	Pret.	Past Part.
hear	heard	heard
set	set	set
love	loved	loved
have	had	had

5. Conjugation of the Preterite Tense of the Weak Verb

	OLD ENGLISH	MIDDLE ENGLISH	MODERN ENGLISH
		Indicative	
Singular	1. hīērde	herde	heard
	2. hīērdest	herdest	heard, heardest
	3. hīērde	herde	heard
Plural	1, 2, 3. hīērdon	herde (n)	heard
		Subjunctive-Optative	
Singular	1, 2, 3. hīērde	Same as Indicative	Same as Indicative
Plural	1, 2, 3. hīērden		

Part III

SPECIMENS OF
OLD AND MIDDLE ENGLISH
WITH GLOSSARY

Part III

SPECIMENS OF OLD AND MIDDLE ENGLISH

WITH GLOSSARY

In reproducing these Specimens, the aim has been to follow the sources as closely as possible. It did not, however, seem wise to attempt the reproduction of the Mss. marks, such as the abbreviations for "And," "That," etc.

I. Wīdsīð, or The Minstrel's Wanderings.

Considered by some scholars the beginning of English Literature; brought by the early English from their ancient home on the coast of Northern Germany. The extracts below are, of course, in the West Saxon dialect. They are taken from the "Grein-Wülker Bibliothek Der Angelsächsischen Poesie."

Wīdsīð maðolade, wordhord onlēāc
sē þe monna māēst mae3þa ofer eorþan,
folca 3eondfērde: oft he on flette 3eþah
mynelicne maþþum

* * * * * * * *

On3on þā worn sprecan:
'Fela ic monna 3efrae3n mae3þum wealdan;
sceal þeodna 3ehwylc þēāwum lif3an,
eorl aefter ōþrum ēðle rāēdan,
sē þe his þēōdenstōl 3eþēōn wile.

* * * * * *

Swā ic þaet symle onfond on þāēre fēringe,
þaet sē biþ lēōfast londbūendum,
sē þe him 3od syleð 3umena rīce
to 3ehealdenne; þenden he hēr leofað.—'
Swā scrīþende 3esceapum hweorfað
3lēōmen 3umena 3eond 3runda fela,
þearfe sec3að, þoncword sprecaþ,
simle sūð oþþe norð sumne 3emētað
3ydda 3lēāwne, 3eofum unhnēāwne,
sē þe fore du3uþe wile dōm arāēran,
eorlscipe aefnan, oþ þaet eal scaeceð,
leoht and līf somod: lōf sē 3ewyrceð,
hafað under heofonum hēāhfaestne dōm.

II. Caedmon's Hymnus. Traditionally the first bit of verse composed in England. See the story in most Histories of English Literature; taken from Bede's "Ecclesiastical History of the English." The Northumbrian version is the only example of poetry in that dialect now accessible to the reader. This is from the "Grein-Wülker Bibliothek," also.

Northumbrian Version

Nū scylun her3an hefaenrīcaes uard,
metudaes maecti end his mōd3idanc,
uerc uuldurfadur, sue he uundra 3ihuaes
ēci dryctin ōr astelidae.
Hē āērist scōp aelda barnum
heben til hrōfe hāle3 scepen
thā middun3eard moncynnaes uard,
ēci dryctin aefter tīadae
fīrum foldan, frēa allmecti3.

West Saxon Version

Nū sculon herigean heofonrīces weard
meotodes meahte and his mōdgeþanc,
weorc wuldorfaeder, swā he wundra gehwaes
ēce drihten ōr onstealde.
Hē āērest scēop eorðan bearnum
heofon to hrōfe hāligʒ scyppend;
þā middangeard monncynnes weard,
ēce drihten aefter tēode
fīrum foldan, frēa aelmihtigʒ.

III. The Lord's Prayer, in Gothic, Old English, Middle English, (Wyclif's Version), and Early Modern English, (Tyndale's Version). Taken from "The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale," by Bosworth and Waring, London, 1874.

(1) Gothic Version Ulphilas, about 360 A. D.

Atta unsar þu in himinam, weihnai namo þein;
Qimai þiudinassus þeins; wairþai wilya þeins
swe in himina yah ana airþai;
Hlaif unsarana þana sinteinan gif uns himma daga;
Yah aflet uns þatei skulans siyaima, swaswe yah
weis afletam þaim skulam unsaraim;
Yah ni briggais uns in fraistubnyai, ak lausei uns
af þamma ubilin; unte þeina ist þiudangardi, yah
mahts, yah wulþus in arwins. Amen.

(2) Old English Version. About 995 A. D.

Faeder ūre ðū ðe eart on heofonum, sī ðīn nama gehalgod;
To-becume ðīn rīce; gewurðe ðīn willa on eorþan swā-swā on heofonum;
Urne daeghwāmlican hlāf syle uns to-daeg;
And forgyf ūs ūre gyltas, swā swā wē forgyfaþ ūrum gyltendum;
And ne gelāēd ðū ūs on costnunge ac alȳs ūs of ȳfele.
Sōþlice.

(3) Middle English Version. Wyclif's Bible, about 1380.

Oūre fadir that art in heuenes. halwid bē thī name;
Thī kyngdom cumme tō; bē thī wille dōn as in heuen and in erthe;
ȝif to vs this day oūre breed ouer ōther substaunce;
And forȝeue to vs oūre dettis, as we forȝeue to oūre dettours;
And lēede vs nat in to temptacioun, but delyuere v̄s frō ȳuel.
Amen.

(4) Early Modern English Version. Tyndale, about 1525.

O oure father which arte in heven, halowed be thy name;
Let thy kingdom come; they wyll be fulfilled as well in erth as hit ys in heven;

Geve vs this daye oure dayly breade;
And forgeve vs oure trespasses, even as we forgeve them which trespass vs;
Leede vs not into temptacion, but delivre vs ffrom yvell.
Amen.

IV. (1) Boethius "De Consolatione Philosophiae." Book II. Metre V. Translation into West Saxon by Alfred, the Great; about 900 A. D. Edition by Rev. S. Fox, in Bohn's Antiquarian Library.

Ēalā hū Gesāēlig sēo forme eld waes þises middangeardes. þā aelcum men þuhte genōg on þāēre eorþan waestmum. Nāēron þā wēlige hāmas-ne mist-lice swōtmettas—ne drincas—ne dīorwyrþra hraegla hī ne girndan. forþām hī þā git nāēran—ne hie nānwuht ne gesāwon. ne ne gehērdon. Ne gēmdon hie nanes fyrenlustes, būton swīþe gemetlice þā gecynd beēodon ealne wēg hī āēton aene on daeg, and þaet waes tō aēvennes. Trēowa waestmas hī āēton and wyrta, nalles scīr wīn hī ne druncan, ne nānne waetan hī ne cūþon wiþ hunige mengan, ne sēōlocenra hraegla mid mistlicum blēowum hī ne girndon. Ealne weg hī slēpon ūte on trīowa sceadum, hluterra wella waeter hī druncon, ne gesēah nān cēpa ēāland, ne weroþ, ne gehērde non mon þa get nānne sciphēre, ne furþon ymbe nān gefeoht sprecan; ne sēo eorþe þā get besmiton mid ofslegenes monnes blode, ne mon furþum gewundod, ne mon ne gesēah þā get ȳfel willende men naenne weorþscipe rāerdon, ne hī non mon ne lufude. Eālā þaet ūre tīda nū ne mihtan weorðan swilce. Ac nū manna gitsung is swā byrnende swā þaet fȳr on þāēre helle, sēo is on ðām munte þe Aetne hātte, on þām iēglande þe Sicilia hātte—sē munt biþ simle swefle birnende, and ealla þā nēāh stōwa þāēr ymbūtan forbaernð. Ēalā hwaet sē forme gitsere wāēre, þe āērest þā eorþan

ongan delfan aefter golde, and aefter gimmum, and þā frēcnan dēōrwurþnessa funde ðe āēr behȳd waes and behēld mid ðāēre eorþan.

IV. (2) Chaucer's Translation of the same passage: Book Two; Metre V. of the "De Consolatione Philosophiae" of Boethius. Taken from Skeat's Edition of the Complete Works of Chaucer. This translation was made about the year 1378.

Blisful was the first age of men! They helden hem apayed with the metes that the trewe feldes broughten forth. They ne distroyede nor deceivede nat hemself with outrage. They weren wont lightly to slaken hir hunger at even with acornes of okes. They ne coude nat medly the yifte of Bachus to the cleer hony; *that is to seyn, they coude make no piment nor clarree*; ne they coude nat medle the brighte fleeses of the contree of Seriens with the venim of Tyrie; *this is to seyn, they coude nat deyen whyte fleeses of Serien contree with the blode of a maner shelfisshe that men finden in Tyrie, with whiche blood men deyen purpur.* They slepen hoolsom slepes up-on the gras, and dronken of the renninge wateres; and layen under the shadwes of the heye pyn-trees. Ne no gest ne straungere ne carf yit the heye see with ores or with shippes; ne they ne hadde seyn yit none newe strondes, to leden marchaundyse in-to dyverse contrees. Tho weren the cruel clariouns ful hust and ful stille, ne blood y-shad by egre hate ne hadde nat deyed yit armures. For wher-to or which woodnesse of enemys wolde first moeven armes, whan they seyen cruel woundes, ne none mēdes be of blood y-shad.

I wolde that oure tymes sholde torne ayein to the olde maneres! But the anguissous love of havinge brenneth

in folk more cruely than the fyr of the mountaigne Ethna, *that ay brenneth.* Allas! What was he that first dalf up the gobetes or the weightes of gold covered under erthe, and the precious stones that wolden han ben hid? He dalf up precious perils. *That is to seyn, that he that hem first up dalf, he dalf up a precious peril; for-why for the preciousnesse of swiche thinge, hath many man ben in peril.*

IV. (3) Queen Elizabeth's Translation of the same passage, 1593. From "Queen Elizabeth's Englishings:" Early English Text Society; 1899.

Happy to muche the formar Age
With faithful fild content,
Not Lost by sluggy Lust,
that wontz the Long fastz
To Louse by son-got Acorne.
that knew not Baccus giftz
With molten hony mixed
Nor Serike shining flise
With tirius venom die.
Sound slipes Gaue the grasse
ther drink the running streme
Shades gaue the hiest pine.
The depth of sea they fadomd not
Nor wares chosen from fur
Made Stranger find new shores.
Than wer Navies Stil,
Nor bloudshed by Cruel hate
Had fearful weapons staned.
What first fury to foes shuld
any armes rayse,

Whan cruel woundz he Saw
and no reward for bloude?
Wold God agane Our formar time
to wonted maners fel!
But Gridy getting Loue burnes
Sorar than Etna with her flames.
O who the first man was
of hiden Gold the waight
Or Gemmes that willing lurkt
The deare danger digd?

V. Ormulum: about 1200 A. D. From the Edition of R. M. White; Oxford 1852. Lines 19819–19884.

Herode King off Galile
Toc Sannt Johan Bapptisste,
And band himm wiþþ irrene band
And warrp himm in cwarnterrne
And tatt wass forr Herodian
Filippes wif hiss broþerr,
þatt fra Filippe raefedd wass
þurrh hire faderr wraþþe,
And gifenn till Herode King
All forr Filippes tene
þatt laþe wifess faderr wass
Arete King ȝehatenn
And he wass wurrþenn swiþe wraþ
Wiþþ hiss aþumm Filippe,
And toc hiss dohhterr all forrþi
Forr wraþe fra Filippe
And ȝaff Herode King þatt wif
All forr Filippes tene,
þatt time þatt Herode wass

Unnwine wiþþ Filippe;
Swa þatt he wass himm swiþe wraþ
þohh þatt he wass hiss broþerr,
And toc hiss wif himm fra forrþi
Full bliþeliȝ forr tene.
And hire itt þuhhte swiþe god
þatt ȝho wass wiþþ Herode
Forrþi þatt ȝho wass ifell wif
And Drihhtin all unncweme.
And Sannt Johan Bapptisste comm
Biforr þe King Herode,
And seggde himm þuss all openliȝ
Swa summ þe Goddspell kiþeþþ,
Ne birrþ þe nohht tin broþerr wif
þuss habbenn þe to wife
Whil þatt tin broþerr lifeþþ ȝet,
þu list inn haefedd sinne.
And wel itt haffde Herodias
All herrd and unnderrstanndenn,
þatt Sannt Johan haffde þe King
Bigripenn off hiss sinne.
And ȝho warrþ sone gramm and grill
Ȝaen Sannt Johan Bapptisste,
Forr þatt he wollde hire and te king
Todaelenn and toshaedenn.
And ȝho toc wraþþe and hete and niþ
Till Sannt Johan þaeroffe,
And þohhte þatt ȝho shollde inn himm
We wreken hire tene,
And þohhte ȝho wollde himm slan
Ȝiff þatt ȝhōt mihhte forrþen.
Acc ȝhōt ne mihhte forrþen nohht
Swa raþe summ ȝho wollde

Forr þatt itt ȝede off Sannt Johan
All affterr Goddess wille,
Nohht affterr hire, forr ȝho wass
Godd laþ and all unncweme.
And forrþi wass ȝho wurrþ att Godd
ðurrh hire depe sinness,
To don þatt dede o Sannt Johan
Wiþþutenn hise wrihhte,
þatt shollde draȝhenn hire dun
To dreȝhenn helle pine,
And gifenn himm to stiȝenn upp
To brukenn heffness blisse,
þurh Cristes dom þatt all wass god
And rihht onn eȝȝerr hallfe.

In this selection Mr. White's edition has been followed as closely as possible, with the exception that "and" has been substituted for the abbreviation which is uniformly used in the original.

VI. Layamon's "Brut." Early in the 13th Century. From the Edition of Sir Frederic Madden, London, 1847.

THE DEPARTURE OF ARTHUR

Arður wes forwunded:
wunder ane ſwīðe.
þēr tō him cōm a cnāve:
þe wes of hiſ cunne.
hē weſ Cadoreſ ſune:
þe eorleſ of Cornwaile.
Conſtantin hehte þe cnāue:
hē weſ þān Kinge dēōre.

Arður him lōkede on:
þēr hē lai on folden.
and þās word ʃeide:
mid sorhfulle heorte.
Coʃ taetin þū art wilcume:
þū weore Cadoreʃ ʃone.
ich þē bitache hēre:
mīne kineriche.
and wīte mīne Brutteʃ:
ā tō þīneʃ līfeʃ.
and hald hēōm alle þā laʒen:
þā habbeoð iʃtonden ā mīne daʒen.
and alle þā laʒen gōde:
þā bi Vðereʃ daʒen ʃtōde.
And ich wulle vāren tō Avalū:
tō vairest alre maidene.
tō Argante þēre quēne:
alven ʃwīðe ʃcēōne.
& hēo ʃhal mīne wunden:
mākien alle iʃunde.
al hāl mē mākien:
mid hāleweiʒe dūchen.
And ʃeoðe ich cumen wulle:
tō mīne kineriche.
and wunien mid Brutten:
mid muchelere wunne.
Aēfne þān worden:
þēr cōm of ʃē wenden:
þat wes ān ʃceort bāt liðen:
ʃceouen mid ūðen.
and twā wimmē þēr inne:
wunderliche idihte.
And hēo nomen Arður anā:

and aneouſte hine vereden.
and ſofte hine adūn leiden:
& forð gunnen hine liðen.
þā weſ hit iwurðen:
þat m'lin ſeide whīlen.
þat wēōre unimēte care:
of Arðureſ forð-fāre.
Brutte ilēved ȝete:
þat hē bōn on līue.
and wunnien in Aualun:
mid faireſt alre aluen.
and lokieð euere Bruttes ȝete:
whan Arður cumē liðe.
Nis nauer þe mon ibōrē:
of nauer nane burde icōren.
þe cunne of þān ſōðe:
of Arðure ſugen māre.
Bute whīle weſ ān witeȝe:
Maerlin ihāte.
he bodede mid worde:
his quiðeſ weōren ſōðe.
þat ān Arður ſculde ȝete:
cum Anglen tō fulſte.

VII. Proclamation of Henry III, 1258 A. D. Taken from the copy contained in "Ellis on Early English Pronunciation;" Publications of the Early English Text Society; Vol. 2; Extra Series, 1869.

Henr' þurȝ godeſ fultume King on Engleneloande, Lhoauerd on Yrloand. Duk on Norm' on Aquitain' and eorl on Aniow, Send igrētinge to alle hiſe holde ilāērde and ilēāwede on Huntendon' ſchīr' þaet witen ȝē wel alle þaet wē willen and vnnen þaet. þaet vre rāēdeſmen alle ōþer

þe moare daēl of hēōm þaet bēōþ ichoſen þurȝ ūſ and þurȝ þaet loandeſ folc on vre kuneriche. habbeþ idōn and ſchullen dōn in þe worþneſſe of gode and on vre trēowþe. for þe freme of þe loande. þurȝ þe beſiȝte of þan tō foreniſeide rēdeſmen: bēo ſtedefaeſt and ileſtinde in alle þinge abūten aende. And wē hōaten alle vre trēowe in þe trēōwþe þaet hēo vſ ōȝen. þaet hēō ſtedefaeſtliche healden and ſwerien to healden and tō werien þō iſetneſſeſ þaet bēōn imākede and bēōn tō mākien þurȝ þan tō foren iſeide rāēdeſmen ōþer þurȝ þe moare dael of hēōm alſwō alſe hit iſ biforen iſeid. And þaet aēch ōþer helpe þaet for tō dōne bi þan ilche ōþe aȝeneſ alle men. Riȝt for tō dōne and tō foangen. And noân ne nime of loande ne of eȝte. wherþurȝ þiſ beſiȝte muȝe bēōn ilet ōþer iwerſed on onie wīſe. And ȝif oni ōþer onie cumen hēr onȝeneſ: wē willen and hoaten þaet alle vre trēowe heōm healden deadliche ifōan. And for þaet wē willen þaet þiſ bēō ſtedefaeſt and leſtinde: we ſenden ȝew þiſ writ ōpen iſeined wiþ vre ſeel. to halden amangeſ ȝew inehord. Witneſſe vſ ſeluen aet Lunden'. þane Eȝtetenþe day. on þe Monþe of Octobr' In þe Twōandfowertiȝþe ȝēāre of vre crūninge. And þiſ weſ idōn aetforen vre iſworene rēdeſmen.

Then follow names of Bishops, Lords and Gentlemen.

VIII. Ancren Riwle. James Morton's Edition. Camden Society. 1853. Page 80.

Vrom al vuel spēche, mīne lēōue sustren, stoppeð ōwer ēāren, and habbeð wlātunge of þe mūðe þet spēōweð ūt atter. Vuel spēche is þrēouold: attri, fūl, īdel. Īdel spēche is vuel: fūl spēche is wurse: attri spēche is þe wurste. Īdel is and unnet al þet gōd ne cumeð of: and of swuche spēche, seið ūre Louerd, schal euerich word bēon irikened,

and ȝiuen reisoun, hwī þe ōn hit seide, and tē ōðer hit hercnade: and tis is þauh þe līste vuel of þe þrēo vueles. Hwat! hū schal me þeonne ȝelden reisoun, of þe þrēo vueles and nomenliche of þe wurste? Hwat! hū of þe wurste, þet is, of attri and of fūl spēche: nout ōne þēr þet hit spēkeð, auh þēo þet hit hercneð? * * * * * Attri spēche is eresie, and þwertouer lēasunge, bacbitunge, and fikelunge. þēos beoð þe wurste. Eresie, God bēō iðoncked, ne rixleð nout in Engelond; auh lēasunge is sō vuel þing þet seint Austin seið, þet for tē schilden þīne ueder from dēaðe, ne schuldest tū nout līen. God sulf seið þet hē is sōð: and hwat is more aȝein sōð þan is lēas and lēāsunge. "Diabolus mendax est, et pater ejus." þe deouel, hit seið, is lēas, and lēasunges feder. þe ilke þeonne þet stureð hire tuṇge ine lēāsunge, hēo mākeð of hīre tunge cradel tō þes deofles bearn, and rockeð hit ȝeornliche ase nurice. Bacbitunge and fikelunge and eggunge tō dōn eni vuel, hēo ne bēoð nout monnes spēche, auh beoð þes deofles blēs, and his owene stefne.

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Lē, mīne lēoue sustren, ne schulen habben nō best, būte kat ōne. Ancre ðet haveð eihte þuncheð bet hūsewif, as Marthe was, þen ancre: ne nōne wīse ne mei hēo bēon Marie, mid griðfulnesse of heorte. Vor ðeonne mōt hēo þenchen of þe kūes foddre, and of heorde-monne huire, olūhnen þēre heiward, wārien hwon me þunt hire, and ȝelden, þant, þe hermes. Wāt Crist, þis is lōdlich þing hwon me mākeð mone in tūne of ancre eihte. þauh, ȝif eni mōt nēde habben kū, lōke þet hēō nōne monne ne eilie, ne ne hermie: ne þet hire þouht ne beo nout þēron i-vestned.

In this selection "þet" and "and" are substituted for the abbreviations or signs used in the original.

IX. Dan Michel's "Ayenbite of Inwit." 1340. A Brother of the cloister of Saint Austin of Canterbury. Kentish Dialect. From the edition of the "Early English Text Society," from the autograph Mss. in the British Museum: by Richard Morris Esq., 1866.

þet ōðer heaued of the kuēāde beste is enuie. þet is þe eddre þet al enuenymeþ. Enuie is mōder to þe dyaþe. vor by þe enuie of þe dyeule: cōm dyāþ to þe wordle þet is þe zenne þet mēst ariȝt mākeþ man ilich þe dȳeule his uader. Vor þe dȳeuel ne hāteþ bote ōþres gūod, and ne loueþ bote ōþres harm, and zuō dēþ þe enuious. þe enuious ne may ysȳ þet gūod of ōþren nanmore þanne þe ōule ōþer þe calowe-mous þe briȝtnesse of þe zonne. þe ilke zenne him todēlþ ine þrī bōȝes heȝliche. Vor þe ilke zenne anuenymeþ alþeruerst þe herte of þe enuious and efterward þane mōuþ and efterward þe workes. þe herte of the enuious ys enuenymed and suō miswent, þet hē ne may ōþre manne gūod yzȳ þet hit him ne uorþingþ wyþinne þe herte and dēmþ kuēādliche and þet hē yzīȝþ ōþer þet hē yherþ: nimþ hit tō kuēade wytte and of al mākeþ his harm. zuō moche þet tō þe herte of þe enuious þoȝtes uenimouses of vālsdōm þet me ne hise may telle. efterward þanne þe enuious y-hērþ ōþer yzȳþ ōþre manne kuēd huet þet hit bȳ ōþer kuēād of bodye ase dyāþ ōþer ziknesse. oþer kuēad of auenture (hap.) ase pouerte ōþer aduersite. ōþer kuēad gōstlich ase huanne hē yhērþ þet zome þet me hyelde gūōde men is y-blāmed zome vīce.

X. The Owl and the Nightingale. Date uncertain, given by various authorities from 1189 to 1272. Authorship ascribed to Nicholas de Guilford of Portesham.

Lines 433-458.

Niȝtingale.

Ac ich alle blisse mid mē bringe,
Ēch wiht is glad for mīne thinge
An blisseth hit wanne ich cume
An hiȝteth aȝen mīne kunne:
The blostme ginneth springe an sprēde,
Both ine trō an ēk on mēde:
The lilie, mid hīre faire wlite,
Wolcumeth mē, that thū hit wite,
Bid me mid hīre faire blō,
That ich shulle tō hīre flō.
The rōse also, mid hire rude
That cumeth ūt of the thorne wode,
Bit me that ich shulle singe
Vor hire luue ōne skintinge;
An ich sō dō thurȝ niȝt an dai,
The mōre ich singe the mōre I mai,
An skente hī mid mīne songe,
Ac notheles, noȝt ouerlonge.
Wāre ich i-sō that men bōth glade,
Ich nelle that hī bōn tō sade;
Than is i-dō vor than ich cōm,
Ich fāre aȝēn, an dō wisdōm.
Wane mon hoȝeth of his shēue,
An falewi cumeth on grēne lēue,
Ich fāre hōm an nime lēue,
Ne recche ich noȝt of winteres rēue.

Lines 1187-1216.

Ule.

For ich am witi ful i-wis,
An wōd al that to-kumen is,
Ich wōt of hunger, of herȝonge,
Ich wōt ȝef men schule libbe longe,
Ich wōt ȝef wīf luste hīre māke;
Ich wōt wār schal bēo nīth an wrake;
Ich wōt hwō schal bēon an-honge,
Ōther elles fūlne dēth a-fonge.
Ȝef men habbeth bataile i-nume
Ich wōt hwather schal bēon over-kume.
Ich wōt ȝif cwalm scal comen on orfe,
An ȝif dōr schul ligge and storue;
Ich wōt ȝef trēon schule blōwe,
cornes schule grōwe,
hūses scule berne,
men schule eorne ōther erne.
sēa schal schipes drenche,
snāwes schal ūuele clenche.
An ȝet ich con muchel mōre,
Ich con i-nōh in bōkes lōre;
An ēck ich con of the Goddspelle
Mōre than ich nule thē telle;
For ich at chirche cōme i-lōme,
An muche lēōrne of wisdōme.
Ich wōt al of the tācnunge,
An of ōther feole thinge;
Ȝef eni man schal rēm abīde,
Al ich hit wōt ēār hit i-tīde.
Ofte for mīne muchele i-witte
Wel sori-mōd an worth ich sitte.

Abbreviations in Specimens and Glossary.

A. B. Alfred's Translation of Boethius.
acc. accusative case
A. I. Ayenbite of Inwit
aj. adjective
A. R. Ancren Riwle
C. B. Chaucer's Translation of Boethius
C. H. Caedmon's Hymnus
cj. conjunction
dat. dative case
dem. demonstrative pronoun
f. feminine gender
gen. genitive case
H. Henry the Third's Proclamation
imp. imperative mode
ind. indicative mode
indef. indefinite pronoun
inf. infinitive mode
inst. instrumental case
L. B. Layamon's Brut
L. P. The Lord's Prayer
neut. neuter gender
North. Northumbrian
O. The Ormulum
O & N. The Owl and the Nightingale
part. participle
pass. passive voice
pl. plural number
poss. possessive adjective
pr. pronoun
pres. present tense
pt. preterite tense

rel. relative pronoun
s. singular number
sup. superlative degree
W. Widsið

Glossary

ā, ever, always, C. B., L. B.
a-būten, without. H.
ac, but. L. P. A. B. O. O. & N.
aduersite, adversity. A. I.
adūn, down. L. B.
aēch, each. H.
aefnan, perform, exercise. W.
aēfne, even. L. B.
aefter, after. W. C. H. A. B.
aelcum (dat. s.), each. A. B.
aelda (gen. pl.), men. C. H. (North)
aelmihtiȝ, almighty. C. H.
aende, end. H.
aene, once. A. B.
aēr, formerly. A. B.
aērest, first. C. H. A. B.
aērist, first. C. H. (North).
aetforen, before. H.
aēton, ate. A. B.
aēvennes, evening. A. B.
a-fonge, seize, receive. O. & N.
aȝein, against, again. A. R.
aȝēn, against, again, towards. O. & N.
aȝenes, against. H.
al, all. L. B. A. R. A. I. O. & N.
alle, all. L. B. H. A. I. O. & N.

allmectiȝ, almighty. C. H. (North.)
allre (gen. pl.), all. L. B.
alse, as. H.
alswō, so. H.
alþeruerst, first of all. A. I.
alven, elves. L. B.
alȳs, release, deliver. L. P.
amanges, among. H.
an (prep.), on, to, in. L. B.
an (cj.), and. O. & N.
anā, up. L. B.
ancre, anchorite, nun. A. R.
āne, only. L. B.
aneouste, in presence, near. L. B.
Anglen, English. H. L. B.
anguissous, full of anguish. C. B.
an-honge, hung. O. & N.
anuenymeþ, poisons. A. I.
apāyed, satisfied. C. B.
araēran, raise, establish. W.
ariȝt, truly, indeed. A. I.
armūres, armor. C. B.
ase, as. A. R. A. I.
astelidae, established. C. H. (North.)
atter, poison. A. R.
attri, poisonous. A. R.
aþumm, son-in-law. O.
auh, but. A. R.
auenture, fortune. A. I.
ayein, again. C. B.
ayenbite, remorse. A. I.

band (pt.) bound. O.
barnum (dat. pl.), children. C. H. (North)

bāt, boat. L. B.
bataile, battle. O. & N.
bearn, child. C. H. A. R.
becume, come.
beēodon (pt. pl. of begān), worship, observe. A. B.
begripan, apprehend, accuse. O.
behēlan, conceal. A. B.
behȳdan, hide. A. B.
bēo, be. H. A. R. O. & N.
bēon, be, are. H. A. R. O & N.
bēoþ, be, are. H. A. R.
berne, burn. O. & N.
besiȝte, provision. H.
besmiton, defiled. A. B.
best (e), beast. A. R. A. I.
bet, better. A. R.
bi, by. L. B.
biforen, before. H.
biforr, before. O.
birnende, burning. A. B.
birrþ, becomes, beseems. O.
bit, bids, asks. O. & N.
bitache, commit, entrust. L. B.
biþ (from bēon), is. W. A. B.
blēowum (dat. pl. of blēo), colors. A. B.
blēs, blast. A. R.
blisseth, blesses. O. & N.
blīþeliȝ, blithely. O.
blō, color. O. & N.
blode, blood. A. B. C. B.
blostme, blossom. O & N.
blōwe, bloom. O. & N.
bodede (pt. of bodien), preached, proclaimed. L. B.

boȝ, bough, branch. A. I.
bōkes, books. O. & N.
bōn (bēōn), be. L. B. O. & N.
bote, but, except. A. I.
bōth (bēoþ), be, are. O. & N.
brennen, burn. C. B.
brūkenn, enjoy. O.
Bruttes, Britons. L. B.
burde, lady. L. B.
būte, but, except. L. B. A. R.
būton, but, except. A. B.
bȳ (Opt.), be. A. I.
byrnende, burning. A. B.

calouwe-mous, bald mouse, bat. A. I.
cēpa, merchant. A. B.
chirche, church. O & N.
clarioun, trumpet. C. B.
clarree, a spiced wine. C. B.
cnāue, see cnave. L. B.
cnāve, boy, servant. L. B.
cōm, came. L. B. A. I. O. & N.
comen, come. O & N. A. I.
comm, came. O & N. O.
con, know, be able. O & N.
costnung, temptation. L. P.
coude (pt. of cunnon), knew, could. C. B.
crūninge, crowning. H.
cumen, come. L. P. L. B. H. A. R. O & N.
cunne, race. L. B.
cunnen, to know, be able. L. B.
cūþon, (pt. pl.), knew. A. B.
cwalm, death. O & N.
cwarnterrne, prison. O.

daeg, day. A. B.
daeghwāmlican, daily. L. P.
dāēl, part. H.
daȝen, days. L. B.
dai, day. O. & N.
dalf (pt. of delfan), dug. C. B.
dēde, deed. O.
delfan, dig. A. B.
dēmþ (dēman), judges. A. I.
dēōfles (gen. of dēōfol), devil. A. R.
dēōre, dear, precious. L. B.
dēōrwurþness, treasure. A. B.
dēōuel, devil. A. R.
dēth (dōn), doth. A. I.
dēth, death. O. & N.
dīorwyrþra (aj. pl.), costly. A. B.
dohhterr, daughter. O.
dōm, judgment, fame. W. O.
dōn, do. O. H. A. R.
dōr (dēor), animal. O. & N.
draȝhenn (draȝen), draw. O.
drēȝhenn (drēoȝen), endure. O.
drenche, drown. O. & N.
Drihten, Lord, Prince. C. H. O.
druncan (pt. pl.), drank. A. B.
Dryctin, Prince. C. H. (North.).
duchen, beaten. L. B.
duȝuþe, host, body of retainers. W.
dūn, down. O.
dyāþ, death. A. I.
dyeule, devil. A. I.
eāl, all. W.
eālā, alas. A. B.

eāland, island. A. B.
eālla (pl. of eāl), all. A. B.
eālne (acc.), all. A. B.
eār, ere, before. O. & N.
eāren (pl.) ears. A. R.
eārt (from bēon), art. L. P.
ēce, eternal. C. H.
ēci, eternal. C. H. (North.).
ēch, each. O. & N.
ēck, also. O. & N.
eddre, adder. A. I.
efterward, afterward. A. I.
egre, eager. C. B.
eggunge, instigation, "egging." A. R.
eȝȝerr, either, every. O.
eȝte, property, cattle. H.
eȝtetenþe, eighteenth. H.
eilie, annoy. A. R.
eihte, property, cattle. A. R.
ēk, also, eke. O. & N.
eld, age. A. B.
elles, else. O. & N.
end, and. C. H. (North.).
Engelond. England. A. R.
Englenloande, England. H.
eni, any. A. R. O. & N.
enuie, envy. A. I.
enuenymeþ, poisons. A. I.
enuious, envious. A. I.
eorl, earl. W. L. B. H.
eorlscipe, nobility. W.
ēōrne, run. O. & N.
ēōrnliche, eagerly. A. R.

eorþe, earth. W. C. H. L. P. A. B.
eresie, heresy. A. R.
ērne, run. O. & N.
ēþle (dat. of ēþel), native land. W.
euere, ever. L. B.
euerich, every. A. R.

faderr, father. O.
fadir, father. L. P.
faeder, father. L. P.
falewi, dark, yellow. O. & N.
fāre, travel, fare. O. & N.
feder, father. A. R.
fela, many. W.
feole, many. O. & N.
fērinȝe, travelling, journey. W.
fikelunge, flattery. A. R.
firum (dat. pl. of firas), men. C. H.
flett, floor. W.
flō, (flēoȝen), fly. O. & N.
foangen, receive. H.
foddre, fodder, food. A. R.
folc, people, folk. H. W.
foldan (folde), land, field. C. H.
folden (folde), land, field. L. B.
forbaernþ, burns up, destroys. A. B.
fore, before. W.
foreneseide, aforesaid. H.
for-gyf, forgive. L. P.
forme, first, former. A. B.
forrþen, promote, execute. O.
forrþi, therefore. O.
forþām, because. A. B.

forþfare, departure, death. L. B.
for-whȳ, therefore. C. B.
forwunded, wounded. L. B.
fowertiȝþe, fortieth. H.
frā, from. O.
Frēa, Lord. C. H.
frēcne, dangerous. A. B.
freme, profit, advantage. H.
fūl, foul. A. R.
ful, very, full. C. B. O. & N.
fūlne, foul (acc.). O. & N.
fulst, help. L. B.
fultum, help. L. B. H.
funde (pt. of finden), found. A. B.
furþon, first. A. B.
furþum, first. A. B.
fȳr, fire. A. B. C. B.
fyrenlust, luxury. A. B.

ge-cynd, nature. A. B.
ge-feoht, fight, battle. A. B.
ge-halgod, hallowed. L. P.
ge-hērdon, heard. A. B.
ge-metlice, modestly. A. B.
ge-lāēd, lead. L. P.
ge-nōg, enough. A. B.
ge-sāēlig, blessed, happy. A. B.
ge-sāwon (pt. pl. of ge-sēon), saw. A. B.
ge-sēah (pt. s. of ge-sēon), saw. A. B.
ge-wundod, wounded. A. B.
ge-wurðe (imp. of ge-weorðan), be done. L. P.
gēmdon (pt. pl. of gieman), cared for. A. B.
get, yet. A. B.

gest, guest, stranger. C. B.
gifenn, given. O.
gimmum (dat. pl. of gim), gems. A. B.
ginnan, begin. O. & N.
girndon, desired, yearned. A. B.
git, yet. A. B.
gitsere, covetous person. A. B.
gitsung, covetousness. A. B.
gobet, small piece. C. B.
gōd, good. O. A. R. L. B.
goddspell, gospel. O. O. & N.
gōstlich, spiritual. A. I.
gramm, angry. O.
grēne, green. O. & N.
grill, fierce. O.
griðfulnesse, peacefulness. A. R.
gunnen, began. L. B.
guōd, good. A. I.
gyltas, offences. L. P.
gyltendum (dat. pl.) offenders. L. P.

ȝe-fraeȝn (pt. of ȝefriȝnan), learn by asking. W.
ȝe-hātenn, called. O.
ȝe-healdenne, to keep. W.
ȝe-hwaes (gen. s. of ȝe-hwā), every one. C. H.
ȝe-hwylc, each, every. W.
ȝe-mētan, meet. W.
ȝe-sceapum (inst. pl. of ȝe-sceap), creation, decree. W.
ȝe-þāh, prosper, receive. W.
ȝe-þēon, make to prosper. W.
ȝe-wyrceð, works. W.
ȝi-huaes, North, for ȝe-hwaes. C. H. (North).
ȝāēn, against. O.

ȝaff, gave. O.
ȝē, ye. H.
ȝēar, year. H.
ȝede (eode, pt. s. of gan) went. O.
ȝef, if. O. & N.
ȝelden, yield, give. A. R.
ȝeofum (inst. pl. of ȝiefu), gifts. W.
ȝeond, around. W.
ȝeondferde (pt. s. of ȝeondfēran), traversed. W.
ȝeornliche, carefully. A. R.
ȝet, yet. O.
ȝete, yet. L. B.
ȝew, you. H.
ȝhō, she. O.
ȝhōt (ȝhō hit), she it. O.
ȝif, if. H. A. R. O. & N.
ȝif, give. L. P.
ȝiff, if. O.
ȝiuen, given. A. R.
ȝlēaw, clever. W.
ȝlēomen, minstrels. W.
ȝod, God. W.
ȝrund, bottom, land, sea. W.
ȝumena (gen. pl. of ȝuma) men. W.
ȝydd, poem, song. W.

habban, have. O.
habben, have. A. R.
habbeþ, have, has. H. A. R. O. & N.
habbeoþ, have. L. B.
hafað, has. W.
haefedd, head. O.
haffde, had. O.

hāl, whole, well. L. B.
hald (imp. of healden), keep, hold. L. B.
haleȝ, holy. C. H. (North.).
haleweiȝe, balsam. L. B.
haliȝ, holy. C. H.
hallfe, behalf. O.
halwid, hallowed. L. P.
hāmas, homes. A. B.
han, have. C. B.
hātte (pass. of hātan), is called. A. B.
hēahfaest, firm, stable. W.
healden, hold, keep. H.
heaued, head. A. I.
heben, heaven. C. H. (North.).
hefaenricaes, kingdom of Heaven. C. H. (North.).
heffness, heaven's. O.
heȝliche, chiefly. A. I.
hehte (pt. pass. of hātan), was called. L. B.
heiward, farm-bailiff. A. R.
helle, hell. A. B. O.
hem, them. C. B.
hēo, she. L. B. A. R.
hēo, they. L. B. H. A. R.
heofon, heaven. W. C. H. L. P.
heofonrice, kingdom of heaven. C. H.
hēōm, them. L. B. H.
heorde-mon, herdman. A. R.
heorte, heart. L. B. A. R.
hēr, here. W. H.
hercnade, hearkened. A. R.
hercneð, hearkens. A. R.
herȝan, praise. C. H. (North.).
heriȝean, praise. C. H.

herȝonge, harrying, plundering. O. & N.
hermes, harms. A. R.
hermien, to harm. A. R.
herte, heart. A. I.
hēte, hate. O.
heuenes, heaven. L. P.
hī, they, them. A. B. O. & N.
hie, they, them. A. B.
hiȝteth, hopes. O. & N.
hine (acc. of he), him. L. B.
hir (fem. or pl.), her, their. C. B.
hire (gen. or dat. s. fem.) her. O. A. R. O. & N.
hise (dat. of his), to him. A. I.
hit, it. L. B. H. A. R. A. I. O. & N.
hlāf, loaf, bread. L. P.
hlūterra, clear, pure. A. B.
hōaten, call, command. H.
hoȝien, think. O. & N.
holde, faithful. H.
hraęgla, garments. A. B.
hrōf, roof, C. H.
hū, how. A. B. A. R.
huanne, when. A. I.
huet, what. A. I.
huire, hire, wages. A. R.
hunige, honey. A. B.
hūs, house. O. & N.
hūsewif, housewife. A. R.
hust, hushed, quiet. C. B.
hwaet, lo, what. A. B.
hwat, what. A. R.
hwat, lo. A. R.
hwaþer, which of two, whether. O. & N.

hweorfan, turn. W.
hwī, why. A. R.
hwō, who. O. & N.
hwon, when. A. R.
hyelde, held, considered. A. I.

i-boren, born. L. B.
i-chōsen, chosen. L. B. H.
i-cōren, chosen. L. B.
i-dihte, prepared, dressed. L. B.
i-dō, done. O. & N.
i-dōn, done H. O. &. N.
i-fōan, enemies. H.
i-ʒiuen, given. A. R.
i-grētinge, greeting. H.
i-hāte, called. L. B.
i-lāērde, instructed, learned. H.
i-lēawede, ignorant, lay. H.
i-lestinde, lasting. H.
i-let, hindered. H.
i-lēved, believed. L. B.
i-lich, like. A. I.
i-lōme, frequently. O. & N.
i-mākede, made. H.
i-nōh, enough. O. & N.
i-nume, taken, undertaken. O. & N.
i-rikined, reckoned. A. R.
i-seid, said. H.
i-seined, signed. H.
i-setnesses, regulations. H.
i-sō, see. O. & N.
i-stonden, stood. L. B.
i-sunde, healthy, well. L. B.

i-sworene, sworn. H.
i-tīde, happened. O. & N.
i-ðoncked, thanked. A. R.
i-vestned, fixed. A. R.
i-wersed, injured. H.
i-wis, surely. O. & N.
i-witte, knowledge. O. & N.
i-wurþen, become, fulfilled. L. B.
ic, I. W.
Ich, I. L. B. O. & N.
īdel, empty, vain. A. R.
īegland, island. A. B.
īfell, evil. O.
ilche, same. H.
ilke, same. A. R. A. I.
ine, in. L. B. A. R. A. I. O. & N.
inehord, in charge. H.
inwit, conscience. A. I.
irrene, iron. O.

kat, cat. A. R.
kineriche, realm. L. B.
kīþen, make known, explain. O.
kued, bad. A. I.
kūes (kū), cows. A. R.
kuneriche, realm. H.
kuead, bad. A. I.
kuēadliche, badly. A. I.
kunne, race, kin. O. & N.

laȝen, laws. L. B.
lai, lay. L. B.

lāþ, hateful, loath. O.
lē (lā), lo. A. R.
lēas, false, A. R.
lēasunge, falsehood. A. R.
leiden (pt. pl. of leggen), lay. L. B.
lēofast, dearest. W.
lēofað (pres. ind. of libban), lives. W.
leoht, light. W.
lēōrne, learn. O. & N.
lēōue, dear. A. R.
lestinde, lasting. H.
lēue, leaf. O. & N.
lēue, leave. O. & N.
Lhoauerd, Lord. H.
libbe, live. O. & N.
līen, lie. A. R.
līf, life. W.
lifȝan, live. W.
liggen, lie. O. & N.
līst, liest. O.
līste, least. A. R.
liþen, travel, go. L. B.
liue, life. (on liue, alive). L. B.
loande, land. H.
lōdlich, hateful. A. R.
lōf, praise. W.
lōkien (pt. lokede), look. L. B. A. R.
londbuend, native, land-dweller. W.
Louerd, Lord. A. R.
loueþ, loveth. A. R. A. I.
lufude (pt. s. of lufian), loved. A. B.
luue, love. O. & N.
luste, please. O. & N.

maecti, might, power. C. H. (North.).
maeȝþ, tribe, nation. W.
māest, most. W.
mai, may. O. & N.
māke, mate, companion. O. & N.
mākien, make. L. B. H. A. R. A. I.
manna (gen. pl.), men. A. B.
manni, (pl.) man. A. I.
māre, more. L. B.
maðolade (pt. s. of maðolian), spoke, in a formal way. W.
maþþum, treasure. W.
me, (indef. pr.) man. A. R. A. I.
meahte, might, power. C. H.
mēde, meadow. O. & N.
mēdes, rewards, meeds. C. B.
medly, mix. C. B.
mei, may. A. R.
men (dat. s. of man), A. B.
mengan, mingle. A. B.
Meotod, Lord, God, Fate. C. H.
mēst (sup. of ma), most. A. I.
Metudaes (gen. s.) Lord. C. H. (North.).
mid, with. A. B. A. R. L. B. O. & N.
middanȝeard, earth, world. C. H. A. B.
middunȝeard, earth, world. C. H. (North.).
mihhte, might. O.
mihtan, might. A. B.
mistlic, various. A. B.
miswenden, turn astray. A. I.
moare, more. H.
moche, much. A. I.
mōder, mother. A. I.
mōdȝeþanc, thought, intelligence. C. H.

modȝidanc, thought, intelligence. C. H. (North.).
mon, monnes, monna, see man, etc. W. A. B. L. B. A. R. O. & N.
moncynnes (gen. s.), mankind. C. H.
moncynnaes (gen. s.), mankind. C. H. (North.).
mone, money. A. R.
mōt, must. A. R.
muchel, much. O. & N.
muchelere (dat. fem.), much, great. L. B.
muȝe, may. H.
munt, mount. A. B.
mūþ, mouth. A. R.
mynelīcne (acc. s. of mynelīc), desirable. W.

nāēnne, no. A. B.
nāeran (ne wāeran), were not. A. B.
nāēron (ne wāēron), were not. A. B.
nama, name. L. P.
nalles, not at all. A. B.
nān, none, no. A. B.
nānne (acc.), no. A. B. L. B.
nānmore, no more. A. I.
nānwuht, nothing, not. A. B.
nat, not. C. B.
nauer, never. L. B.
ne, not, nor. L. P. A. B. O. H. A. R. A. I. O. & N.
nēah, near. A. B.
nēde, necessarily. A. R.
nelle (ne wille), will not. O. & N.
niȝt, night. O. & N.
niȝtingale, nightingale. O. & N.
nimen, take. H. O. & N.
nimþ, takes. A. I.

nis (ne is), is not. L. B.
nīth, malice. O. & N.
nīþ, malice. O.
noan, no one. H.
noȝt, not. O. & N.
nohht (na wiht), nothing, not. O.
nomen (pt. pl. of nimen), took. L. B.
nomenliche, namely, especially. A. R.
non, no. A. B. H.
none, no. A. R.
Norm', Normandy. H.
notheles, none the less. O. & N.
nout, not. A. R.
nū, now. C. H. A. B.
nule (ne wulle), will not. O. & N.
nurice, nurse. A. R.

o, on, to. O.
of, from. L. P. L. B.
ofer, over. W.
ofslegenes, slain. A. B.
ōȝen, owe. H.
olūhnen, flatter. A. R.
on (prep.), in, on. W. L. P. A. B. L. B. H. O. & N.
ōn (an), one. A. R.
on-fond, discovered. W.
on-gan, began. A. B.
on-ȝenes, against. H.
on-ȝon, began. W.
on-lēac, unlocked. W.
on-stealde, established. C. H.
ōne, only. A. R. O. & N.
oni, any. H.

onie (pl.), any. H.
ōr, front, beginning. C. H.
orfe, cattle. O. & N.
oþ, until. W.
ōþe, oath. H.
ōþer, or, other. H. A. R. A. I. O. & N.
oþrum (inst. pl.) others. W.
oþþe, or. W.
ouerlonge, overlong. O. & N.
ōule, owl. O. & N. A. I.
overkume, overcome. O. & N.
ower, your. A. R.

piment, a spiced drink. C. B.
pīne, torture. O.
pouerte, poverty. A. I.
purpur, purple. C. B.

quēne, queen. L. B.
quiðes, sayings. L. B.

rāēdan, advise. W.
rāēdesmen, counsellors. H.
rāēfen, rob. O.
rāērdon (pt. pl. of rāēran), reared. A. B.
rāþe, quickly, soon. O.
recche, care. O. & N.
rēdesmen, see rāedesmen. H.
reisoun, reason. A. R.
rēm (hrēam), scream, cry. O. & N.
rēue, fierceness, trouble. O. & N.
rīce, power, kingdom, W. L. P.
riȝt, right. H.

rihht, right. O.
riwle, rule. A. R.
rixlien, reign, flourish. A. R.
rude, redness. O. & N.

Sannt, saint. O.
scaecan, shake. W.
sceadum (inst. pl.) shadows. A. B.
scal, shall. O. & N.
sceal, shall. W.
scēone, beautiful. L. B.
scēop, created. C. H.
sceort, short. L. B.
scepen, creator. C. H. (North.).
sceouen, push, shove. L. B.
schal, shall. A. R. O. & N.
schilden, shield, protect. A. R.
schulen, shall. O. & N. A. R.
schullen, shall. H. A. R.
sciphēre, ship-army, navy. A. B.
scīr, clear, pure. A. B.
scōp, created. C. H. (North.).
scrīþende, gliding, wandering. W.
sculde, should. L. B.
sculon, shall. C. H.
scylun, shall. C. H. (North.)
scyppend, creator. C. H.
sē (dem. pr.) that. W. A. B.
sē (sb.), sea, lake. L. B.
secȝan, tell, say. W.
seggde, said. O.
seide, said. L. B. A. R.
seint, saint, A. R.

seiđ, saith. A. R.
sēo (dem. pr. f.), that. A. B.
sēolocenra (gen. pl.), silken. A. B.
seoþe, then, afterward, since. L. B.
shēue, sheaf, harvest. O. & N.
shollde, should. C. B. O.
shulle, shall. O. & N.
sī (imp. of bēōn), be. L. P.
simle, always. W. A. B.
skenten, delight. O. & N.
skintinge, pleasure. O. & N.
slaken, appease, slake. C. B.
slān, slay. O.
slēpan, sleep. A. B.
snāw, snow. O. & N.
softe, gently. L. B.
somod, together. W.
sōne, quickly, soon. O.
sorhfulle, sorrowful. L. B.
sori-mōd, melancholy. O. & N.
sōþ, truth. L. B. A. R.
sōþlice, truly. L. P.
spēche, speech. A. R.
spēkeþ, speaketh. A. R.
spēoweđ, spews. A. R.
sprecan, speak. W. A. B.
sprēde, spread. O. & N.
stefne, voice. A. R.
stīȝenn, ascend. O.
stōde, stood. L. B.
storue, starve, die. O. & N.
stōwa (gen. pl.), places. A. B.
stuređ, stirs. A. R.

sue, so, as. C. H. (North.).
sugen, say. L. B.
sulf, self. A. R.
summ, as. O.
sumne (acc.,) some one. W.
sune, son. L. B.
suō, so. A. I.
sustren, sisters. A. R.
sūð, south. W.
swā, so, as. W. C. H. L. P. A. B. O.
swefle, sulphur. A. B.
swerien, swear. H.
swiche, such. C. B.
swilce, such. A. B.
swīþe, very. A. B. O. L. B.
swōtmettas, sweetmeats. A. B.
swuche, such. A. R.
syle (imp. of sellan), give. L. P.
syleþ (pres. ind.) gives. W.
symle, always. W.

tācnunge, signification. O. & N.
tatt, that. O.
tē, the. O. Ą. R.
tē, to. A. R.
tēne, vexation, injury. O.
tēode (pt. of tēon), created. C. H.
thā, then. C. H. (North.).
than, then. O. & N.
thō, then. C. B.
thorne, thorny. O. & N.
thū, thou. O. & N.
thurȝ, through. O. & N.

tiadae, created. C. H. (North.).
tīda, times. A. B.
til, till, to. C. H. (North.).
till, to, until. O.
tīn, thy, thine. O.
tis, this. A. R.
tō, too. O. & N.
to-becume, come. L. P.
tōc, took. O.
to-daeg, today. L. P.
to-dāēlan, separate. O. A. I.
to-kumen, come. O. & N.
to-shāēdan, separate, part. O.
trēon, trees. O. & N.
trēow, tree. A. B.
trēowe, true. H.
trēowþe, truth. H.
trīowa (gen. pl.), trees. A. B.
trō, trees. O. & N.
tū, thou. A. R.
tūn, town. A. R.
tunge, tongue. A. R.
twā, two. L. B.

þā, then. W. C. H. A. B.
þā (f. and pl. of sē), that, those. C. H. A. B. L. B.
þā (rel), which. L. B.
þāēr, there. A. B.
þaēre, (f. gen. and dat. of sē), that. W. A. B.
þāēroffe, thereof. O.
þaet (neut. of sē), that. W. A. B. H.
þaet (cj.) that. W. A. B. H.
þām (dat. s. m. of sē). A. B.

þān (dat. s. m. of sē). L. B.
þān (inst. pl. of sē). L. B. H.
þane (f. acc. of sē). H. A. I.
þanne, than, then. A. I.
þās (pl. of þēs), these. L. B.
þatt (rel.), that. O. L. B.
þauh, though, however. A. R.
þe (rel. part.), who, which, that. W. A. B. L. B. A. R.
ðe, who, that. L. P.
þe (def. art.), the. O. L. B. H. A. R. A. I.
þē (pers, pr.), thee. O. L. B.
þearf, need. W.
þēāwum (inst. p. of þēaw), virtues. W.
þen, than. A. R.
þenchen, think. A. R.
þenden, while. W.
þēo (f.) the one. A. R.
þēodenstol, throne. W.
þēodna (gen. pl.), chiefs. W.
þeonne, then. A. R.
þēos, those. A. R.
þēr, there. L. B.
þēr (m.), the one. A. R.
þēre, their. L. B. A. R.
þes (gen. s. m. of sē), of the. A. R.
þet, that. A. R. A. I.
ðīn, thine. L. P. L. B. A. R.
þises (gen. s. of þēs), this. A. B.
þō, those. H.
þoȝtes, thoughts. A. I.
þohh, though. O.
þohhte, thought. O.

þoncword, word of thanks. W.
þouht (sb.), thought. A. R.
þrēo, three. A. R.
þrēouold, threefold. A. R.
þrī, three. A. I.
ðū, þū, thou. L. P. O. L. B.
þuhhte (pt. s. of þyncan), seemed. O.
þuhte, (pt. s. of þyncan), seemed. A. B.
þuncheð, seems. A. R.
þurȝ, through. H.
þurh, through. O. H.
þwertouer, perverse. A. R.

uader (vader), father. A. I.
uard, protector, guardian. C. H. (North.).
ueder (veder), father. A. R.
uerc, work. C. H. (North.).
ūle, owl. O. & N.
unhnēaw, abundant, generous. W.
unimēte, immensely. L. B.
unncwēme, unpleasing. O.
unnet, unprofitable. A. R.
unnwine, unfriendly. O.
uns, us. L. P.
uorþingþ (vorþingen), repents. A. I.
ūre, our. L. P. A. B. A. R.
ūrne (acc.) our. L. P.
ūt, out. A. R. O. & N.
ūte, outside. A. B.
ūðe, wave. L. B.
ūuele (yfele), evil. O. & N.
uuldorfadur, father of glory. C. H. (North.).
uundra (gen. pl.) wonders. C. H.(North.).

vāirest, fairest. L. B.
vals, false. A. I.
valsdom, falsehood. A. I.
vāren, travel. L. B.
vereden, carried. L. B.
vnnen (unnen), grant. H.
vor, for. A. I. A. R. O. & N.
vre (ure), our. H.
vrom, from. A. R.
vuel (uvel), evil. A. R.

wāere, were, might be. A. B.
waes, was. A. B.
waestmas (pl.), fruit. A. B.
waestmum (inst. pl.) fruit. A. B.
waeta, liquid. A. B.
waeter, water. A. B.
wane, when. O. & N.
wāre, where. O. & N.
wārien, beware, guard. A. R.
warrp (pt. s. of weorpan), threw. O.
warrþ (pt. s. of weorþan), became. O.
wāt, knows. A. R.
wē(wā), woefully. O.
wealdan, wield, govern. W.
weard, protector, guardian. C. H.
wēg, way. A. B.
wēlige, wealthy. A. B.
wella (gen. pl.), fountains, wells. A. B.
wenden, turn, go. L. B.
weorc, work. C. H.
weore, would be, were. L. B.
weorþan, become. A. B.

weorþscipe, dignity, glory. A. B.
werien, guard, keep. H.
weroþ, army. A. B.
wes, was. L. B. H.
whan, when. L. B.
wherþurȝ, whereby. H.
whīle, formerly. L. B.
whīlen, formerly. L. B.
wīdsīð, probably proper name, but may mean "wide traveller." W.
wīf, woman, wife. O. O. & N.
wiht, thing, person, wight. O. & N.
wilcume, welcome. L. B.
wile (vb.), will. W.
willa, will. L. P.
willende (pres. part.) willing. A. B.
wimmē, women. L. B.
wīn, wine. A. B.
wīte, (imp.), guard, care for. L. B.
witeȝe, sage, prophet. L. B.
witen, know. H. O. & N.
witi, wise. O. & N.
wiþþuten, without. O.
wlatunge, disgust. A. R.
wlite, face, form. O. & N.
wōd, know. O. & N.
wode, wood. O. & N.
wolcumeth, welcomes. O. & N.
wollde, would. C. B. O.
woodness, madness, fury. C. B.
wordhord, word-treasury. W.
wordle, world. A. I.
worn, multitude. W.

worþnesse, honor, dignity. H.
wōt, know. O. & N.
wrake, injury. O. & N.
wrāþ, wroth. O.
wraþþe, wrath. O.
wreken, avenge, wreak. O.
wrihhte, thing done, merit. O.
wuldorfaeder, father of glory. C. H.
wulle, will. L. B.
wunde, wound. L. B.
wunder, wonder. L. B.
wunderliche, wonderfully. L. B.
wundian (vb.), wound. L. B.
wundra (gen. pl.), wonders. C. H.
wunien, dwell. L. B.
wunne, joy, delight. L. B.
wunnien, dwell. L. B.
wurht, thing done, merit. O.
wurrþ, (aj.), worthy. O.
wurrþ, (p.p.), become. O.
wurrþan (vb.), become. O.
wurse, worse. A. R.
wurste, worst. A. R.
wyrta (gen. pl.) herbs. A. B.
wytte, thought. A. I.

y-blāmed, blamed. A. I.
y-hēren, hear. A. I.
y-shad (p. p.), shed. C. B.
y-sȳ, see. A. I.
y-zȳ, see. A. I.

ȳfel, evil. L. P. A. B.
yifte, gift. C. B.
ymbe, about. A. B.
ymbūtan, around about. A. B.
Yrloand, Ireland. H.
ys, is. A. I.
yuel (yvel), evil. L. P.
zenne, sin. A. I.
ziknesse, sickness. A. I.
zome, some. A. I.
zonne, sun. A. I.
zuō, so. A. I.

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